श्रीपद्मनाभसूरिविरचितः

मध्वसिद्धान्तसारः

(पदार्थसङ्ग्रहः)

A PRIMER OF DVAITA VEDANTA

Edited by

Dr. D. N. Shanbhag

Dvaita Vedanta Studies & Research Foundation, Bangalore

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1994

MADHVASIDDHĀNTASĀRA (Padārthasaṅgraha)
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Dedicated to

Vedagarbha Padmanabhasuri

लक्ष्मीपतिं सम्प्रणम्य सर्वज्ञादिगुरूनपि ।
पदार्थानां सङ्ग्रहोऽयं क्रियते शास्त्रतोऽञ्जसा ।।

I bow down to Viṣṇu, Lord of Lakṣmī and also to all preceptors beginning from the Omniscient (Śrī Madhvācārya) and compose this perfect compilation of categories according to scriptures.

PREFACE

PADĀRTHASAṄGRAHA popularly known as *MADHVA-SIDDHĀNTASĀRA* enumerates the tenets of the Dvaita Vedānta in a clear and concise way. *Tarkasaṅgraha*, *Arthasaṅgraha* and other texts of Nyāya and Mīmāṁsā present the tenets of those schools of philosophy in simple language for the benefit of beginners. *Padārthasaṅgraha of Padmanābhasūri* has followed this model and presented the Dvaita Vedānta tenets in this commonly accepted model. Apart from its simplicity, it also brings out the subtle metaphysical and theological implications of Dvaita philosophy. This text is useful both to the students and to the scholars.

Dr. D. N. Shanbhag, Retd. Professor of Sanskrit at the Karnatak University has edited this very useful text.

He has added translation and notes in English to enable the students and the scholars to consult it for their study and research. He is a Member of the Academic and Research Committee of Dvaita Vedanta Foundation and has been assisting the research and editing programme of the Foundation in that capacity. He has edited *'Pūrṇaprajña Darśana'* earlier in the Foundation's publications.

We thank him for his co-operation.

N. NARASIMHA RAU
Chairman
Dvaita Vedanta Foundation

EDITOR SUBMITS

Dr. B. N. K. Sharma, my revered guru and reputed scholar of Dvaita Vedānta writes :

"To Vedagarbha Padmanābhācārya (C. 18th Cent.), we owe an excellent manual of Dvaita theology and metaphysics, entitled *Madhvasiddhāntosāra* (printed, Bombay, 1893) in 5000 granthas. This work together with the author's own commentary, is a good compendium of Mādhva doctrine and theology, written in the traditional manner of text-books of Nyāya-Vaiśeṣika schoolmen, giving numerous quotations from the standard works of the system, including the originals used by Madhva as well as extracts from the commentaries of Jayatīrtha and others. It is a most useful and reliable reference book and could be safely studied by those wishing to have a correct knowledge of the doctrines of Madhva from without. It is in many ways analogous to *Yatīndramatadīpikā* on the Rāmānuja's system. It deserves to be translated into English and other languages as a proper manual of Mādhva tenets". *(History of the Dvaita School of Vedānta and its Literature,* Motilal Banarsidass, Delhi, II Edn. 1981 p. 546).

But it should be noted that the author refers to himself as Padmanābha, Padmanābhadhīmat and Padmanābhasūri and his original work is *Padārthasaṅgraha* whereas his own commentary on it is named *Madhvasiddhāntasāra.* The relevant verses are quoted below :

(1) लक्ष्मीपतिं सम्प्रणम्य सर्वज्ञादिगुरूनपि ।
पदार्थानां सग्रहोऽयं क्रियते शास्त्रतोऽञ्जसा ॥

(Beginning of *Padārthasaṅgraha*)

रघुनाथार्यशिष्येण पद्मनाभेन धीमता ।
कृतः पदार्थसंक्षेपोऽप्यनुगृह्णन्तु सूरयः ॥
इति श्रीपद्मनाभसूरिविरचितः पदार्थसंग्रहः समाप्तः ।
श्रीकृष्णार्पणमस्तु ॥ (End of the work)

It is stated in the commentary—

(1) वेदगर्भकुलीनेन पद्मनाभेन धीमता ।
मध्वसिद्धान्तसारोऽयं तन्यते सेव्यतां बुधैः ॥ (Beginning)

(2) महतामनुग्रहेणैव पद्मनाभेन सूरिणा ।
मध्वसिद्धान्तसारोऽयं सप्रमाणः कृतोऽञ्जसा ॥

इति श्रीमन्महाभाष्यरघुनाथार्यशिष्येण वेदगर्भानन्तपद्मनाभेन कृते पदार्थसंग्रहव्याख्याने मध्वसिद्धान्तसारे मोक्षभंगप्रकरणं समाप्तम् । समाप्तश्चायं ग्रन्थः । श्रीकृष्णार्पणमस्तु ॥ (End)

Hence the author is Padmanābha or Anantapadmanābha and he was born in the Vedagarbha family. He was the disciple of Raghunāthācārya who was the author of a work named '*Tāratamyasaṅgraha*' (तारतम्यं चास्मद्गुरुपादैः सम्यगुपपादितं तारतम्यसंग्रहे तत्रैवानुसन्धेयम् । पदार्थसंग्रहः, p. 29).

Nothing more is known. The *Padārthasaṅgraha* with the author's commentary *Madhvasiddhāntasāra* was printed in Nirnayasagar Press, Bombay, and was published by T. R. Krishnacharya of Kumbhakonam in 1815 Vijaya Saṁvatsara corresponding to 1893 A. D. Pandit T. R. Krishnacharya prepared a Kannada version of the *Madhvasiddhāntasāra* and published it in Devanāgarī script together with original Sanskrit text of *Padārtha-saṅgraha* in 1922 A. D. from Śrī Manmadhvavilās Pustakalaya, Kumbhakonam. It is named as "*Śrīmanmadhvasiddhāntasārasaṅgraha*". Hence, the tradition began to identify the commentary with the original work. And as the name of the commentary *(Madhvasiddhāntasāra)* expressed the contents of the work directly it became more popular than the name of the original work *(Padārthasaṅgraha)*. But all agree that it is a 'Primer of Dvaita Vedānta' and therefore, this edition has been titled 'A Primer of Dvaita Vedānta' and the names of the original work and of the commentary have been retained prominently.

It is certainly a primer or manual of Dvaita Vedānta. Its usefulness has been pointed out by Dr. B.N.K. Sharma in his observations quoted above.

It was Dr. Sharma who as God willed, suggested me to study Dvaita Vedānta. This happened in 1951 when I was a First year student of Kanara College, Kumta (now named as Dr. A V. Baliga College of Arts & Science) of which he was the Principal. This seed sown by him was often watered by him, even though due to my other interests I could not show any progress as per his expectations. The distance between us also helped me to be far below his expectations.

But again by God's will I came in contact with Prof. K. T. Pandurangi in 1955 when he was teaching Śrī Madhvācārya's *Brahmasūtrabhāṣya* to us - M.A. students at the Karnatak University, Dharwad. The seed sown by Dr. Sharma was made to sprout by Prof. Pandurangi. He remained goading me to undertake substantial work in Dvaita Vedānta. He has been to me since 1955 a real teacher-friend, philosopher and guide. It was he who assigned me this work of preparing the English translation and notes of the *Padārthasaṅgraha*.

I bow down to both Dr. Sharma and Prof. Pandurangi with prayers to be always showering their blessings on me.

After passing the S.S.C. Examination in 1951, I became an Arts student to become an advocate. But God had willed that I should become a Sanskrit teacher and God's will prevailed. I joined Karnatak Arts College, Dharwad in 1959 and served for ten years as a Sanskrit Lecturer Then in 1969, I moved on to P.G. Dept. of Sanskrit, Karnatak University, Dharwad where I served as Lecturer, Reader, Professor and Chairman of the Dept, until my retirement on 30th November 1993.

I decided to devote my retired life to bring out 'Multi-dimensional Contribution of Śrī Madhvācārya to Sanskrit Learning' and sent the project to the University Grants Commission, New Delhi, seeking financial assistance,

towards completing the project. I am happy that U.G.C. has sanctioned me financial assistance for three years. When I received the U. G. C. letter on 26th May 1994, I had to speed up my work on the *Padārthasaṅgraha* and by God's will again, I could complete it satisfactorily.

I am thankful to the U.G.C. authorities and also authorities of the Karnatak University Dharwad for allowing me to work in my own P.G. Dept. of Sanskrit.

The English translation has been literary and lucid. The Notes have been brief; just needful explanations have been given. As it is a primer, there is no discussion of differences from concepts and beliefs of other systems. Such discussions vindicating the categories and concepts of Dvaita Vedānta will be taken up in my future works.

The first verse of the *Padārthasaṅgraha* has been given with English translation separately as a dedication to the author Vedagarbha Padmanābhasūri. Really, he has contributed a commendable work to the Dvaita Vedanta Literature and he deserves this dedication.

I am thankful to Dr. M. B. Paraddi, Dr. (Miss) N. V. Koppal, Dr. B. A. Dodamani, Dr. M. N. Joshi, Dr. K. B. Archak and Vidwan Pandit Jayateerthacharya Malagi-all serving in the P.G. Dept. of Sanskrit, Karnatak University, Dharwad for their unstinted co-operation in my academic work.

I express my gratitude to the office-bearers of the Dvaita Vedānta Studies and Research Foundation, Bangalore for agreeing to include it among their publications.

I am grateful to the proprietor of Manohar Printing Press, Dharwad for completing the printing work at my convenience.

Lastly, God's grace, blessings of elders and good wishes of my well-wishers have been responsible for all my achievements. Hence I pray that all the three continue to be with me throughout my life bestowing success on my undertakings.

All comments on this work are cordially welcomed.

Dharwad **D. N. SHANBHAG**

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(पदार्थसङ्ग्रहः)

१. द्रव्यनिरूपणम्

लक्ष्मीपतिं सम्प्रणम्य सर्वज्ञादिगुरूनपि।
पदार्थानां संग्रहोऽयं क्रियते शास्त्रतोऽञ्जसा॥

१. तत्र द्रव्यगुणकर्मसामान्यविशेषविशिष्टांशिशक्तिसादृश्याभावा दश पदार्थाः।

२. तत्र द्रव्याणि। परमात्मलक्ष्मीजीवाव्याकृताकाश-प्रकृतिगुणत्रयमहत्तत्त्वाहङ्कारतत्त्वबुद्धिमनइन्द्रियमात्राभूतब्रह्माण्डा-विद्यावर्णान्धकारवासनाकालप्रतिबिम्बभेदाद्विंशतिरेव।

३. रूपरसगन्धस्पर्शसङ्ख्यापरिमाणसंयोगविभागपरत्वापरत्वद्रवत्वगुरुत्वलघुत्वमृदुत्वकाठिन्यस्नेहशब्दबुद्धिसुखदुःखेच्छाद्वेषप्रयत्न धर्माधर्मसंस्कारालोकशमदमकृपातितिक्षाबलभयलज्जागांभीर्यसौंदर्यधैर्यस्थैर्यशौर्यौदार्यसौभाग्यप्रभृतयोऽनेके गुणाः।

४. विहितनिषिद्धोदासीनभेदेन त्रिविधं कर्म। विहितमपि काम्याकाम्यभेदेन द्विविधम्। तच्च ब्रह्मादिसर्वजीवानाम्। लक्ष्मीनारा

यणयोस्तु लीलया मोहनाय वा। निषिद्धं कर्म रुद्रादीनाम्। उदासीनं कर्म तु परिस्पन्दः। स चोत्क्षेपणापक्षेपणाकुञ्चनप्रसारणगमनागमन भ्रमणवमनवपनभोजनविदारणाद्यनेकविधः। यथायोगं चेतनाचेत नयोः धर्मः। पुनर्द्विविधः। नित्योऽनित्यश्च। नित्य ईश्वरादिचेतनस्व रूपभूतः। अनित्योऽनित्यगतः।

५. नित्यमनित्यं चेति सामान्यं द्विविधम्। प्रतिव्यक्त्यननुग तम्। पुनर्द्विविधम्। जातिरुपाधिश्चेति। जीवत्वादि यावद्वस्तुभावि नित्यम्। ब्राह्मणत्वमनुष्यत्वाद्ययावद्वस्तुभाव्यनित्यम्। सर्वज्ञत्व प्रमेयत्वाद्युपाधिरपि तद्वत्।

६. भेदाभावेऽपि भेदव्यवहारनिर्वाहका अनन्ता एव विशेषाः। सर्वपदार्थनिष्ठाः। स्वनिर्वाहकाश्च। ते द्विविधाः। नित्या अनित्याश्च। नित्या ईश्वरादिनित्यद्रव्यगताः। घटाद्यनित्यद्रव्यगता अनित्याः।

समवायस्तु स्वरूपत एव नास्ति।

७. विशेषणसम्बन्धेन विशेष्यस्य य आकारस्तद्विशिष्टम्। तद्विविधम्। नित्यमनित्यं च। नित्यं सार्वज्ञादिविशिष्टं परब्रह्मादि। द्वितीयं दण्डादिविशेषणसम्बन्धेन परिणतं दण्ड्यादि।

८. अंशी तु हस्तवितस्त्याद्यतिरिक्तः पटादिर्गगनादिश्चानुभव सिद्धः।

९. शक्तिश्चतुर्विधा। अचिन्त्यशक्तिराधेयशक्तिस्सहजशक्तिः

पदशक्तिश्चेति। तत्राचिन्त्यशक्तिः परमेश्वरे सम्पूर्णा। अन्यत्र यथायोग्या।

१०. कार्यमात्रानुकूला स्वभावरूपा सहजशक्तिः। सर्वपदार्थनिष्ठा। नित्यानित्यभेदेन द्विविधा। नित्यगता नित्या। अनित्यगता अनित्या।

अन्याहितशक्तिराधेयशक्तिः। सा च प्रतिष्ठादिना प्रतिमादौ।

पदपदार्थयोर्वाच्यवाचकभावसम्बन्धः पदशक्तिः। सा च स्वरध्वनिवर्णपदवाक्यमात्रगता। मुख्या परममुख्या चेति द्विविधा। सर्वशब्दानां परमात्मनि परममुख्यवृत्तिः। अन्यत्र मुख्यवृत्तिः।

११. सादृश्यं च पदार्थान्तरम्। न तु तद्भिन्नत्वे सति तद्गतभूयोधर्मवत्त्वम्। यमलादिषु नाना। एकनिरूपितमपरवृत्ति। न त्वनुगतम्। तद्द्विविधम्॥ नित्यमनित्यं चेति। नित्यगतं नित्यम्। अनित्यगतमनित्यम्।

१२. अभावश्चतुर्विधः। प्रागभावः प्रध्वंसाभावोन्योन्याभावोऽत्यन्ताभावश्चेति। कार्योत्पत्तेः प्राग्विद्यमानोऽभावः प्रागभावः। महदादिकार्यमात्रस्य। उत्पत्त्यनन्तरमेव विद्यमानोऽभावः प्रध्वंसः। सोऽपि कार्यमात्रस्य।

सार्वकालिकोऽभावोन्योन्याभावः। पदार्थस्वरूपमेव। नित्यात्मको नित्यः। अनित्यात्मकोऽनित्यः। भावाभावासत्प्रतियो

गिकश्च।

अप्रामाणिकप्रतियोगिकाभावोऽत्यन्ताभावः। न तु प्रामाणिक प्रतियोगिकः। स च नित्यः। घटाद्यभावस्तु यथायथं प्रागभावादिरूप एव।

१३. द्रवणप्राप्यत्वं द्रव्यसामान्यलक्षणम्। द्रवणं च गमनम्। उपादानकारणत्वं वा द्रव्यत्वम्। उपादानत्वं च परिणामोऽभिव्यक्ति श्चेति द्विविधम्।

१४. तत्र परमात्माऽनन्तगुणपरिपूर्णः। सृष्ट्याद्यष्टकर्ता। सर्वज्ञः। परममुख्यया वृत्त्या सकलशब्दवाच्यः। जडजीवप्रकृतिभ्योऽ त्यन्तविलक्षणः। ज्ञानानन्दाद्यात्मककल्याणविग्रहवान्। सर्वस्वतन्त्रः। एक एव। नानारूपः। सर्वाण्यपि रूपाणि पूर्णानि। स्वरूपगुणावयवक्रियादिभिरत्यन्ताभिन्नः।

१५. परमात्मभिन्ना तन्मात्राधीना लक्ष्मीः। परमात्मवन्नित्य मुक्ता तद्भार्या नानारूपा। परमात्मवज्जडदेहरहिता। तद्वत्सर्वशब्दवाच्या। देशकालाभ्यामेव परमात्मना समव्याप्ता।

१६. अज्ञानादिदोषयुक्ताः संसारिणो जीवाः। असङ्ख्याकाः। गणशोऽप्यनन्ताः। तेच त्रिविधाः। मुक्तियोग्या नित्यसंसारिणस्तमो योग्याश्चेति।

तत्र मुक्तियोग्याः पञ्चविधाः। देवर्षिपितृचक्रवर्तिमनुष्योत्तम

भेदात्। ब्रह्मवाय्वादयो देवाः। ऋषयो नारदाद्याः। पितरश्चिराः। रव्वम्बरीषादयश्चक्रवर्तिनः। मनुष्योत्तमास्तु द्विविधाः। चतुर्गुणोपासका एकगुणोपासकाश्चेति। तृणजीवा एकगुणोपासकाः। तद्व्यतिरिक्ताश्चतुर्गुणोपासकाः।

नित्यं सुखदुःखमिश्रा नित्यसंसारिणः। ते च मध्यममनुष्या एवासङ्ख्याताः। सर्वदा स्वर्गभूनिरयचारिणः। तमोयोग्यास्तु चतुर्विधाः। दैत्या राक्षसाः पिशाचा मनुष्याधमाश्चेति। सर्वेऽपि जीवाः परस्परं परमात्मना च भिन्नाः। संसारे मुक्तौ च तारतम्योपेताः। जीवाभिमानिनो ब्रह्मादयः।

१७. सृष्टिप्रलययोर्विकारशून्या दिगव्याकृताकाशम्। भूताकाशभिन्नम्। एकं नित्यं व्याप्तं स्वगतं च। प्राच्यादिस्वाभाविकावयवोपेतं च। तदभावे मूर्तं निबिडं जगत्स्यात्। लक्ष्मीस्तस्याभिमानिनी।

१८. साक्षात्परम्परया वा विश्वोपादानं प्रकृतिः। जडरूपा। नित्या व्याप्ता च। तदभिमानिनी रमा। सर्वजीवलिङ्गशरीररूपा तद्भिन्ना चेत्यनेकविधा।

१९. सत्त्वरजस्तमोनामकानां गुणानां समुदायो गुणत्रयम्। सृष्टिकाले मूलप्रकृतेस्सकाशात्परमात्मना त्रेधा भिन्नम्। महदादिजगदुपादानम्। तमोगुणापेक्षया रजोगुणो द्विगुणपरिमाणयुक्तः। रजोगुणापेक्षया सत्त्वगुणो द्विगुणपरिमाणयुक्तः। सत्त्वरजोभ्यां मिश्रं च तमः। तमस्सत्त्वाभ्यां मिश्रं च रजः। सत्त्वं तु शुद्धमेव। तत्र

शुद्धसत्त्वं मुक्तानां लीलाविग्रहाय भवति। रजोगुणेन सृष्टिः। रजोगुणस्थसत्त्वेन स्थितिः। तमोगुणेन विनाशः। सत्त्वाभिमानिनी श्रीः। रजोऽभिमानिनी भूः। तमोभिमानिनी दुर्गा रमैव। ब्रह्मादयोऽपि गुणत्रयाभिमानिनः।

२०. साक्षाद्गुणत्रयोपादानकं महत्तत्त्वम्। तमोगुणापेक्षया दशगुणपरिमाणन्यूनम्। ब्रह्मवायू तत्स्त्रियौ च तदभिमानिनः।

२१. महत्तत्त्वोपादानकमहङ्कारतत्वम्। वैकारिकतैजसतामस भेदेन त्रिविधम्। महत्तत्वाद्दशांशन्यूनम्। गरुडशेषरुद्रादयस्तद भिमानिनः।

२२. बुद्धिर्द्विविधा। तत्त्वरूपा ज्ञानरूपा चेति। तत्र तत्त्वरूपा द्रव्यम्। तत्त्वरूपा महत्तत्वजन्या। तैजसाहङ्कारेणोपचिता। ज्ञान रूपा बुद्धिर्ज्ञानप्रकरणे वक्ष्यते। ब्रह्माद्युमान्तास्तदभिमानिनः।

२३. मनो द्विविधं तत्वरूपं तद्भिन्नश्चेति। वैकारिकाहङ्कारो पादानकं मनस्तत्वम्। पूर्वोक्तदेवता इन्द्रकामानिरुद्धाश्च तदभिमानिनः।

तत्वभिन्नं मन इन्द्रियम्। तद्द्विविधम्। नित्यमनित्यं चेति। नित्येन्द्रियमीशलक्ष्मीब्रह्मादिसर्वजीवानां स्वरूपभूतम्। अनित्येन्द्रियं ब्रह्मादिसर्वजीवानां बाह्यम्। तत्पञ्चविधम्। मनोबुद्धिरहङ्कारः चित्तं चेतनेति।

२४. इन्द्रियाण्यपि द्विविधानि। तत्वभूतानि तत्त्वभिन्नानि चेति। पुनर्द्विविधानि ज्ञानेन्द्रियाणि कर्मेन्द्रियाणि चेति। घ्राणरसन-चक्षुःश्रोत्रत्वग्रूपाणि ज्ञानेन्द्रियाणि पञ्च। वाक्पाणिपादपायूपस्थानि कर्मेन्द्रियाणि पञ्च। नित्यानित्यभेदेन पुनर्द्विविधानि। तत्र तत्वरूपा ण्यनित्यानि ज्ञानकर्मेन्द्रियाणि तैजसाहङ्कारोपादानकानि।

तत्वभिन्नानि नित्यानि ज्ञानकर्मेन्द्रियाणीशलक्ष्मीसर्वजीवानां स्वरू पभूतानि। तानि साक्षीत्युच्यन्ते। ईशलक्ष्म्योर्दशेन्द्रियाण्यपि प्रत्येकं गन्धादिसर्वपदार्थविषयकाणि। मुक्तानाममुक्तानां च ब्रह्मादीनामि न्द्रियाणि तत्तद्योग्यपदार्थविषयकाणि।

अनित्यानि तत्त्वभिन्नानि दशेन्द्रियाणि ब्रह्मादिसर्वजीवानाम्। ब्रह्मादयः सूर्यादयश्च तदभिमानिनः। संसारावस्थायामपि साक्षिस्व रूपेन्द्रियस्यात्मा मनस्तद्धर्माः सुखदुःखादयोऽविद्या कालोऽव्याकृ ताकाशश्च साक्षादेव विषयाः। बाह्येन्द्रियद्वारा शब्दादयोऽपि साक्षिविषयाः। ज्ञाततयाऽज्ञाततया सर्वेऽप्यतीन्द्रियाः साक्षिविष याः। साक्ष्यनङ्गीकारे कालाकाशाद्यसिद्धिप्रसङ्गात्।

२५. मीयन्त इति मात्राः शब्दस्पर्शरूपरसगन्धाः पञ्च विषयाः। ता द्विविधाः। तत्त्वरूपास्तद्भिन्नाश्चेति। तत्वरूपास्तामसा हङ्कारजन्याः पञ्चतन्मात्रा इत्युच्यन्ते। तत्वभिन्ना मात्रा गुणास्तत्प्रक रणे निरूप्यन्ते। उमासुपर्णीवारुण्यो बृहस्पत्याद्याश्च तदभिमानिनः।

२६. तद्द्वारा तामसाहङ्कारजन्यानि पञ्चभूतानि आकाशवायु-

तेजोप्पृथिव्यः। तानि द्विविधानि। तत्वभूतानि तद्भिन्नानि चेति। तत्र शब्दादाकाशोत्पत्तिः। तदभिमानी विनायकः। अंहकारतत्वाद् दशगुणन्यूनमाकाशम्।

२७. वायुर्द्विविधः। प्राणापानादिरूपस्तद्भिन्नश्चेति। पुनर्द्विविधः। नित्योऽनित्यश्च। नित्यः प्राणादिरीशलक्ष्म्योर्मुक्तानां च स्वरूपभूतः। अनित्यस्तत्त्वभिन्नः संसारिणाम्।

तत्वरूपो वायुः स्पर्शजन्यः। वाय्वादिदेवास्तदभिमानिनः। आकाशाद्दशगुणन्यूनः।

२८. तेजो द्विविधम्। तत्वरूपं तद्भिन्नं चेति। नित्यानित्यभेदेन पुनः द्विविधम्। नित्यं तेज ईशलक्ष्म्योर्मुक्तानां च स्वरूपभूतम्। तत्वरूपं तेजो रूपतन्मात्राजन्यमनित्यं च। वायुतत्वाद्दशगुण न्यूनम्। ब्रह्मादयो देवास्तदभिमानिनः।

२९. आपो द्विविधाः। तत्वभूतास्तद्भिन्नाश्चेति। पुनर्द्विविधा नित्या अनित्याश्च। तत्वभूता आपो रसजन्याः। तत्वभिन्ना आपो नित्याः। ईशलक्ष्मीमुक्तस्वरूपभूताः। ब्रह्मादयो देवा अबभिमानिनः। तेजसो दशगुणान्यूनाः।

३०. पृथिवी द्विविधा तत्वातत्वभेदात्। पुनर्द्विविधा नित्या नित्या चेति। अनित्या तत्वरूपा पृथिवी गन्धजन्या। नित्या तत्वभिन्ना ईशलक्ष्मीमुक्तस्वरूपभूता। ब्रह्मादयो धरा च तदभिमानिनः। अद्भिर्दशांशन्यूना। ब्रह्माण्डाद्विगुणपरिमाणा।

अव्यक्तमारभ्य पृथिवीतत्वपर्यन्तानि ब्रह्माण्डाद्बाह्यानि तदावरणानि। तत्वभिन्नान्याकाशादिपञ्चभूतानि ब्रह्माण्डान्तर्गतानि परमात्मजन्यानि।

महदाद्यनङ्गीकारे ब्रह्माण्डोत्पत्तिर्न स्यात्। तत्तद्देवानामंशिनामवस्थानानि न स्युः। तत्तत्तत्वपर्यन्तव्याप्तभगवद्रूपापरोक्षज्ञानं च देवानां न स्यात्। तत्तत्प्रतिपादकप्रमाणविरोधश्च स्यात्।

३१. एतैस्तत्वैर्विष्णुर्वीर्यात्मना परिणाम्यब्रह्माण्डमसृजत्।

तच्च पञ्चाशत्कोटिविस्तीर्णम्। एकमेव कपालद्वयम्। उपरितनं कपालं सुवर्णम्। अधस्तनं रजतम्। कूर्मरूपेण हरिणा वायुना च धृतम्। सर्वप्राणिनां चतुर्दशलोकानां चावासस्थानम्। सन्धिदेशे क्षुरधारोपम सुषिरयुक्तम्। तदभिमानी चतुर्मुखः।

ततो भगवान्महदादितत्वांशान् स्वोदरे निक्षिप्य ब्रह्माण्डान्तः प्रविवेश। तदोदके शयानस्य भगवतो नाभेः पद्ममभूत्। पद्मे च चतुर्मुखोऽजनि। तस्मात्पुनर्देवादयो मन आदीनि जातानि।

३२. ततोऽविद्योत्पन्ना। सा च पाञ्चपर्वणी। पञ्च पर्वाणि तु मोहो महामोहस्तामिस्रमन्धतामिस्रं तमश्चेति। पुनर्जीवाच्छादिका परमाच्छादिका शैवला माया चेति चतुर्विधा। सर्वाप्यविद्या जीवाश्रिता। प्रातिस्विकी च।

३३. वर्णा अकारादय एकपञ्चाशत्। सर्वे लौकिका वैदिकाश्च

शब्दा एकपञ्चाशद्वर्णात्मकाः प्रत्येकं व्याप्ता अनादिनित्याश्च। उच्चारणध्वनिर्व्यंग्याः। प्रत्येकमानुपूर्वीविशेषविशिष्टतया च पदार्थ वाचकाः।

३४. प्रकाशविनाश्योऽधकारः। न तु तेजोऽभावः। चक्रादि च्छेद्यत्वात्। ब्रह्मणा पीयमानत्वादावरणत्वात्स्वातन्त्र्येणोपलभ्यमान त्वाच्च।

३५. स्वाप्नपदार्थोपादानानि वासनाः। पूर्वानुभवजन्याः मनोगताः। प्रवाहतोऽनादयः। संस्कारपदवाच्याः।

३६. आयुर्व्यवस्थापकः कालः। क्षणलवाद्यनेकरूपः। प्रत्येकं व्याप्तः। प्रकृत्योत्पत्तिविनाशवान्। स्वगतः। सर्वाधारश्च। कालप्रवाहस्तु नित्यः। सर्वकार्योत्पत्तिहेतुः।

३७. प्रतिबिम्बस्तु बिम्बाविनाभूतस्तत्सदृशः। स च द्विविधः। नित्योऽनित्यश्च। परमात्मव्यतिरिक्ताः सर्वेऽपि चेतनाः परमात्मप्रतिबिम्बा नित्याः। नित्या नित्योपाधियुक्ताः। स्वापेक्षयोत्त मोत्तमप्रतिबिम्बाश्च। दर्पणादौ मुखादिप्रतिबिम्बा अनित्याः। दर्पणा द्युपाध्युपादानकाः। न तु बिम्बात्मकाः। आभिमुख्यादिविरुद्धधर्मा धिकरणत्वात्। छायापि प्रतिबिम्बभूतैव। न त्वन्या आलोकोपादानभूता। क्वचिच्चेतनेऽपि छायाशब्दप्रयोगः प्रतिबिम्बत्व साम्याद्भवतीति।

२. गुणनिरूपणम्

१. दोषभिन्नत्वं गुणत्वम्। शुक्लादिव्यवहारहेतुर्गुणो रूपम्। तच्च शुक्लनीलपीतरक्तहरितकपिलचित्रभेदात्सप्तविधम्। पुनर्द्विविधम्। नित्यमनित्यं च। पुनर्द्विविधम्। उद्भूतमनुद्भूतं च। तत्र शुक्लनीलपीतरक्तादिसप्तान्यपि नित्यानि रूपाणि परमात्मनः। तद्वल्लक्ष्म्या अपि रूपाणि। सर्वाण्यप्युद्भूतरूपाणि नित्यानि सर्वजीवानाम्। प्रकृतेः शुक्लरक्तनीलानि नित्यानि त्रीणि। तद्वद्गुणत्रयस्यापि। महत्तत्वस्य हेमवद्रूपम्। अहङ्कारादौ तु रूपवद्द्रव्यारब्धत्वाद्रूपं सम्भावितम्। भूतेषु तेजोजलपृथिवीष्वनित्यानि रूपाण्युद्भूतानि। आकाशे त्वनुद्भूतम्। तत्र पृथिव्यां सप्तविधम्। शुक्लं जले। शुक्लभास्वरं तेजसि। नीलमाकाशतमसोः। सर्वाण्यपि रूपाणि वासनाप्रतिबिम्बयोश्च।

२. माधुर्यादिव्यवहारहेतुर्गुणो रसः। स च षड्विधः। मधुराम्ललवणकटुकषायतिक्तभेदात्। रूपवन्नित्यानित्यविभागवान्। ईशलक्ष्म्यो र्मधुररसः। पृथिव्यां वासनायां च षड्रसाः। जले तु मधुर एव।

३. सुरभ्यादिव्यवहारहेतुर्गुणो गन्धः। स च द्विविधः सुरभिरसुरभिश्चेति। पूर्ववन्नित्यानित्यविभागवान्। ईशलक्ष्मीमुक्तानां सुगन्ध एव। पृथिव्यां वासनायां च द्विविधोऽपि।

४. शीतादिव्यवहारहेतुर्गुणः स्पर्शः। स त्रिविधः। शीतोष्णानुष्णाशीतस्पर्शभेदात्। पूर्वोक्तविभागयुक्तः। तत्र हरौ लक्ष्म्यां च त्रिविधोऽपि नित्यश्च। शीतं जले। उष्णं तेजसि कालकूटविषेऽपरोक्षज्ञाने च।

५. एकत्वादिव्यवहारहेतुस्सङ्ख्या। एकत्वं द्विविधम्। नित्यमनित्यं चेति। नित्यगतं नित्यम्। अनित्यगतमनित्यम्। द्वित्वत्रित्वादिकं च सर्वत्रापेक्षाबुद्धिजन्यमनित्यमेव। एकत्वाद्यनन्तपर्यन्ता। सर्वपदार्थवृत्तिः।

६. अणुत्वादिहेतुर्गुणः परिमाणम्। तत् त्रिविधम्। अणुमहन्मध्यमं चेति। नित्यं त्रिविधमपि परिमाणमीशलक्ष्म्योर्युगपदेव। नित्यमणुपरिमाणं सर्वजीवेषु। अनित्यमणुपरिमाणमनित्यगतम्। नित्यं महत्परिमाणमव्याकृताकाशप्रकृतिवर्णगतम्। काले क्षणलवादिरूपेऽनित्यं महत्परिमाणम्। कार्यद्रव्येषु सर्वत्र मध्यमपरिमाणमनित्यमेव। मुक्तानां महत्तत्त्वादिकमणिमाद्यष्टैश्वर्यरूपम्।

७. संयुक्तव्यवहारहेतुर्गुणः संयोगः। स द्विविधः नित्योऽनित्यश्च। ईशलक्ष्म्योरीशजीवयोर्वर्णाव्याकृताकाशयोर्वर्णानां च परस्परं संयोगो नित्य एव। अनित्यनित्यद्रव्ययोरनित्यानां च परस्परं संयोगोऽनित्य एव। उभयोस्संयोगस्तु नैकः। किं तु भिन्नभिन्न एव। अनित्यसंयोग एकविध एव। अन्यतरकर्मजः। मल्लयोस्संयोगस्तु नैकः। किं तु द्वौ। अतोऽन्यतरकर्मजौ। स्थाणुश्येनसंयोगवत्। संयोगजसंयोगस्तु नास्त्येव। हस्तशरीरयोरभेदेन हस्तपुस्तकसंयोगेन संयोगान्तरोत्पत्तेरयोगात्।

८. विभक्तव्यवहारहेतुर्गुणो विभागः। स द्विविधः। नित्योऽनित्यश्च। अनित्यद्रव्यगतोऽनित्यः। भगवद्रूपाणां परस्परं मूलरूपाणां

च विश्लेषशब्दवाच्यो विभागो नित्यः। संश्लेषवदचिन्त्यशक्त्या घटनीयः।

९. परापरव्यवहारकारणे परत्वापरत्वे। ते प्रत्येकं द्विविधे। कालपरत्वापरत्वे देशपरत्वापरत्वे चेति। पुनर्द्विविधे। नित्येऽनित्ये चेति। नित्ये देशकालपरत्वे उभे अपीशलक्ष्मीजीवेषु। नित्यं कालपरत्वमव्याकृताकाशादिनित्यद्रव्येषु। अनित्यं कालपरत्वं ज्येष्ठे। अनित्यं कालापरत्वं कनिष्ठे। अनित्यं दैशपरत्वं दूरस्थेऽनित्यद्रव्ये। नित्यं देशापरत्वमीशलक्ष्म्योः। अनित्यं देशापरत्वं समीपस्थे वस्तुनि।

१०. द्रवणहेतुर्गुणो द्रवत्वम्। तत् द्विविधम्। नित्यमनित्यं चेति। पुनर्द्विविधम्। सांसिद्धिकं नैमित्तिकं च। सांसिद्धिकं नित्यं द्रवत्वमीशलक्ष्म्योर्देवेषु जलान्तर्गतेषु। अनित्यं सांसिद्धिकं जले। नैमित्तिकं द्रवत्वं घृतसुवर्णादौ।

११. पतनासाधारणकारणं गुरुत्वम्। नित्यमनित्यं चेति द्विविधम्। नित्यं गुरुत्वमीशलक्ष्म्योः। कृष्णे यशोदाप्रत्यक्षसिद्धम्। योगिनां मुक्तानां च गुरुत्वमष्टैश्वर्यांतर्गतम्। अनित्यं गुरुत्वं पाषाणादौ कार्यद्रव्यमात्रे। पञ्चतन्मात्रावाय्वाकाशतमस्सु न गुरुत्वम्।

१२. वेगहेतुर्गुणो लघुत्वम्। तद्विविधम्। नित्यमनित्यं च। नित्यं लघुत्वमव्याकृताकाशवर्णव्यतिरिक्तेशादिद्रव्यवृत्ति। अनित्यं लघुत्वमनित्यद्रव्यवृत्ति। वेगहेतुत्वं च लघुत्वस्य लाघवातिशयेन

वेगातिशय दर्शनात्तेज आदौ प्रत्यक्षसिद्धम्। गुरुत्वाभावो लघुत्वमिति च वैपरीत्यपराहतम्। प्रतियोग्यनपेक्षणाच्च।

१३. मार्दवव्यवहारहेतुर्मृदुत्वम्। नित्यानित्यभेदेन द्विविधम्। नित्यमीशलक्ष्मीमुक्तेषु। अनित्यं मृदुत्वमाकाशकालाविद्यांधकारतेजोवायुव्यतिरिक्तेषु कार्यद्रव्येषु।

१४. काठिन्यं द्विविधम्। नित्यमनित्यं च। नित्यमीशलक्ष्म्योः। अनित्यमनित्यमूर्तद्रव्ये। न च काठिन्यं निबिडावयवसंयोगो न गुणान्तरमिति वाच्यम्। सम्बन्धिद्वयप्रतीतिं विनापीदं कठिनमिति प्रतीतेः। अन्यथा गुरुत्वमपि गुणान्तरं न स्यात्। अन्योन्याभावातिरिक्तं पृथक्त्वं नास्त्येव।

१५. स्नेहो द्विविधः। मनःप्रावण्यं चूर्णादिपिण्डीभावहेतुश्चेति। उभयमपि नित्यानित्यभेदेन द्विविधम्। आद्यं मनःप्रावण्यं चैतन्यमात्रे। अनित्यं मनःप्रावण्यं संसारिषु। नित्यश्चूर्णादिपिण्डीभावहेतुरीशलक्ष्म्योः। अनित्यस्तु जलमात्रवर्ती।

१६. शब्दस्तु ध्वनिः। नित्यानित्यभेदेन द्विविधः। नित्य ईशलक्ष्मीमुक्तप्राप्तान्धतमसाम्। अनित्यस्त्वव्याकृताकाशाविद्यान्धकारवर्णव्यतिरिक्तेषु सर्वत्र। आकाशमात्रगुण इति च न युक्तम्। पूर्वपूर्वगुणानामुत्तरोत्तरेषु भूतेष्वनुवृत्तेर्भागवतादावुक्तेः। अनुभवाच्च।

१७. बुद्धिर्ज्ञानम्। सर्वव्यवहारहेतुर्गुणः। तच्च ज्ञानं द्विविधम्।

नित्यमनित्यं च। पुनर्द्विविधम्। यथार्थमयथार्थं च। तत्र यथार्थं नित्यज्ञानमीशलक्ष्मीसज्जीवस्वरूपम्। अयथार्थं नित्यं ज्ञानमसज्जीव स्वरूपम्। अनित्यं यथार्थज्ञानं ब्रह्मादिसर्वजीवानाम्। अनित्यमयथा र्थज्ञानं रुद्रादिसर्वजीवानाम्। ब्रह्मवाय्वोः सरस्वतीभारत्योश्च नायथा र्थज्ञानम्। पुनर्ज्ञानं द्विविधम्। अनुभवःस्मृतिश्चेति। ईशलक्ष्मीमुक्ता नामनुभव एव। न तु संस्कारजन्या स्मृतिः। स्मृतिर्ब्रह्मादिसर्व-जीवानाम्।

१८. अनुभवस्त्रिविधः। प्रत्यक्षानुमितिशब्दभेदात्। ईश लक्ष्म्योः प्रत्यक्षरूपमेव ज्ञानं न त्वनुमितिर्न वा शाब्दम्। ब्रह्मादीनां तु त्रिविधमपि ज्ञानम्।

१९. सर्वैरनुकूलतया वेदनीयं सुखम्। तद्विविधम्। नित्यम नित्यं च। नित्यमीशलक्ष्मीसज्जीवस्वरूपम्। अनित्यं सुखं ब्रह्मादि सर्वजीवानां संसारावस्थायामेव। उभयमपि ज्ञानवद् बहुतारतम्योपेतम्। नित्यसंसारिणां तु दुःखमिश्रं सुखम्। तमोयोग्या नामनित्यं सुखं संसारावस्थायामेव। तारतम्योपेतम्।

२०. प्रतिकूलतया वेदनीयं दुःखम्। तदपि नित्यानित्यभेदेन द्विविधम्। नित्यं दुःखं तमोयोग्यानां स्वरूपं तारतम्योपेतम्। नित्यसंसारिणां सुखमिश्रं दुःखं स्वरूपभूतम्। अनित्यं दुःखं सर्वजीवानाम्।

२१. काम इच्छा। सा द्विविधा। नित्यानित्यभेदात्। दुष्टादुष्टभे

देन पुनर्द्विविधा। तत्रादुष्टनित्येच्छा ईशलक्ष्मीसज्जीवस्वरूपभूता। अदुष्टाऽनित्येच्छा सर्वजीवानां संसारे। नित्यदुष्टेच्छा तमोयोग्यस्वरूपा। अनित्यदुष्टेच्छा रुद्रादि सर्वजीवानाम्। ब्रह्मवायुतत्स्त्रीणां तु नासद्विषयेच्छा।

२२. क्रोधो द्वेषः। स द्विविधः। नित्यानित्यभेदात्। नित्यः क्रोध ईशलक्ष्मीसर्वजीवानां स्वरूपम्। अनित्यः संसारिजीवानां बाह्यः।

२३. प्रवृत्तिः प्रयत्नः। नित्यानित्यभेदात्सोऽपि द्विविधः। नित्यः प्रयत्न ईशलक्ष्मीसर्वजीवानां स्वरूपम्। अनित्यः प्रयत्नः संसारिणाम्। बुद्ध्यादिप्रयत्नान्तं मनोधर्म एव एवानित्यम्। तत्स्वामित्वात्तदनुभवितृत्वाज्जीवस्य।

२४. धर्माधर्मौ पुण्यपापे। नित्यानित्यभेदेन तौ द्विविधौ। पुनर्द्विविधौ। अल्पमहद्भेदात्। अनित्यौ द्विविधौ। काम्यकर्मजाकाम्यकर्मजभेदात्। तत्रेशलक्ष्म्योः पुण्यपापसम्बन्ध एव नास्ति। नित्यं पुण्यं ब्रह्मादिसज्जीवस्वरूपम्। ज्ञानोत्तरभाविसत्कर्मणाऽभिव्यज्यते। मोक्षे आनन्दातिशयहेतुः। अनित्यं पुण्यं सर्वजीवानां बाह्यम्। काम्यकर्मजमकाम्यकर्मजं च। ज्ञानात्पूर्वभाव्यकाम्यकर्मजं पुण्यमपरोक्षज्ञानहेतुरन्तःकरणशुद्धिद्वारा। काम्यकर्मजं पुण्यमनित्यं स्वर्गादि काम्यफलहेतुः। पुनरनित्यं द्विविधम्। इष्टानिष्टभेदात्। अनिष्टपुण्यस्य कस्यचिद्भोगेन नाशः। कस्यचिदपरोक्षज्ञानेन नाशः।

इष्टपुण्यस्य न ज्ञानेन नाशः। ज्ञानोत्तरं मोक्षे वा भोगानुकूलम्। पुनः- काम्यपुण्यं द्विविधम्। प्रारब्धम् अप्रारब्धं चेति। भोक्तुमारब्धं प्रारब्धम्। सञ्चितं भोक्तव्यमप्रारब्धम्। महतः प्रारब्धस्य पुण्यस्य भोगेनैव नाशः। ब्रह्मादिसज्जीवानाम् अल्पस्य प्रारब्धस्य ज्ञानेन विनाशः।

पापप्रारब्धस्यापि भोगेन नाशो रुद्रादि सर्वजीवानाम्। नित्यं पापमीषद्रुद्रादि सज्जीवस्वरूपम्। तच्च श्रेष्ठापराधादपरोक्षज्ञानानन्तर मभिव्यज्यते। मुक्तावधिकानन्दस्य प्राप्तव्यस्य ह्रासकारणं देवानाम्। मनुष्योत्तमानान्तु क्लृप्तानन्दस्यैव ह्रासकारणम्।

नित्यं महत्पापं तमोयोग्यस्वरूपम्। तमस्साधनम्। अनित्यं पापं भगवद्द्वेषपरिपाकहेतुः। द्वेषपरिपाकानन्तरं च कृतं पापं तमसि दुःखातिशयहेतुः।

तेषामनित्यपुण्यमैहिकपुरुषार्थहेतुः। न तु स्वर्गादिपारलौकि कसुखहेतुः। द्वेषपरिपाकेन च संचितस्येष्टपुण्यस्य सर्वस्यापि विना शः। अनिष्टपुण्यस्याविनाशः। अनिष्टपापस्य तु तमस्यनुस्यूतिः। प्रारब्धपुण्यपापयोस्तु भोगेनैव विनाशः। एतयोरेवादृष्टमिति नाम। तच्च कार्यमात्रं प्रतिकारणम्।

२५. संस्कारश्चतुर्विधः। वेगो भावना योग्यता स्थिति-स्थापकश्चेति। धावनादिक्रियाहेतुर्गुणो वेगः। स द्विविधः। नित्योऽनि

त्यश्च। नित्य ईशलक्ष्मीप्रकृतिजीवस्वरूपभूतः। अनित्यो वेगोऽव्याकृताकाशवर्णव्यतिरिक्तेषु सर्वद्रव्येषु। अनुभवजन्यः स्मृतिहेतुस्संस्कारो भावना। अनित्यैव। ईशलक्ष्मीमुक्तानां स्मरणाभावान्न भावना। हठाख्ययोग्यता अनादिरूपा। मोक्षतमसोस्तत्साधनानां तारतम्यस्य च व्यवस्थापिका। अन्यथा साङ्कर्यात्। सा ब्रह्मादिसर्वजीवानां स्वरूपभूतैव। पूर्वावस्थापादकः स्थितस्थापकः। नित्योऽनित्यश्चेति द्विविधः। नित्य ईशलक्ष्म्यादिस्वरूपभूतः। अनित्यः कटधनुरादिवर्ती।

२६. रूपादिज्ञानहेतुरालोकः। स द्विविधः नित्योऽनित्यश्च। नित्य ईशलक्ष्मीमुक्तजीवानां स्वरूपम्। अनित्यो नित्यतेजोमात्रवृत्तिः। दीपेनैव सह गमनागमनरूपानुविधाना- द्गुणत्वम्।

२७. शमो बुद्धेर्भगवन्निष्ठता। नित्यानित्यभेदेन द्विविधः। नित्य ईशलक्ष्मीब्रह्मादिसज्जीवस्वरूपभूतः। अनित्यः सकलजीवानां बाह्यः।

२८. इन्द्रियनिग्रहो दमः। नित्यानित्यभेदेन द्विविधःशमवत्।

२९. कृपा दया। नित्यानित्यभेदेन सापि द्विविधा। नित्या ईशलक्ष्मीसज्जीवस्वरूपभूता। अनित्या सर्वजीवानाम्। सुखदुःखादि द्वन्द्वसहिष्णुता तितिक्षा। कृपावन्नित्यानित्या च।

३०. परापेक्षां विन कार्यानुकूलगुणो बलम्। तद्विविधम्।

नित्यानित्यभेदात्। नित्यं बलं चेतनमात्रस्य। अनित्यं संसारिणां बाह्यम्।

३१. भयं नित्यानित्यभेदेन द्विविधम्। नित्यं भयं दैत्यस्वरूप भूतम्। अनित्यं भयं ब्रह्मादिसर्वजीवानां बाह्यम्।

३२. लज्जापि स्वरूपास्वरूपभेदेन द्विविधा। स्वरूपभूता लज्जा लक्ष्म्यादीनामपि। अनित्या संसारिणाम्। गाम्भीर्यादीनि सौन्दर्यान्तानि द्विविधानि पूर्ववज्ज्ञेयानि। प्रभृतिशब्देन शब्दादयो ग्राह्याः। रूपरसगन्धस्पर्शशब्दाः पृथिव्यां पाकजा अपाकजाश्च। अन्यत्रापाकजाः।

३. प्रमाणानि

१. कारणं द्विविधम्। उपादानकारणमपादानकारणं चेति। परिणामिकारणमेवोपादानकारणम्। अपादानकारणमेव निमित्तकारणमित्युच्यते। कार्यं सदसदात्मकम्। उत्पत्तेः पूर्वं कारणात्मना सत् कार्यात्मनाऽसच्च। उत्पत्त्यनन्तरं कार्यात्मना सत् कारणात्मनाऽसच्च। उपादानोपादेययोर्भेदाभेदौ। यावद्द्रव्यभाविनां गुणक्रियाजातीनां गुण्यादिभिरत्यंताभेद एव। अयावद्द्रव्यभाविनां तु भेदाभेदौ। उपादानगता एव गुणाः कार्यगाः।

२. ज्ञानोत्पत्तिक्रमस्तु आत्मा मनसा संयुज्यते। मन इन्द्रियेणे

न्द्रियमर्थेन। ततोऽतःकरणमेव ज्ञानात्मना परिणमते। ज्ञानादिच्छा। इच्छातः प्रवृत्तिः। अपरोक्षज्ञानहेतुरिन्द्रियार्थसन्निकर्षस्संयोग एव। गुणादिभिरपीन्द्रियस्य संयोग एव। ज्ञानविषययोस्तु विषयविषयिभावः। अन्तःकरणस्थितस्य ज्ञानस्य बाह्यघटादिना संयोगाभावात्।

३. ज्ञानकरणं त्रिविधम्। प्रत्यक्षानुमानशब्दभेदात्। तत्र यथार्थज्ञानकरणानि प्रमाणानि। अयथार्थज्ञानकरणान्यप्रमाणानि। यथार्थज्ञानमपि प्रमाणम्। स्वरूपेन्द्रियं साक्ष्यपि प्रत्यक्षरूपं प्रमाणम्। इन्द्रियार्थसन्निकर्षद्वारा चक्षुरादिषडिन्द्रियाणि ज्ञानजनकानि। संस्कारद्वारा मनःस्मरणसाधनम्। यथार्थस्मृतिरपि प्रमाणम्। दोषसहकारेणेन्द्रियाण्ययथार्थज्ञानजनकानि। व्याप्तिज्ञानं समुचितदेशादौ सिद्धिश्चानुमानसहकारि। न तु पक्षधर्मताज्ञाननियमः।

४. शक्तिज्ञानमाकाङ्क्षासत्त्योश्च ज्ञानं शाब्दज्ञानकारणम्। न तु योग्यताज्ञानमपि। अत्यन्तासत्यप्यर्थे शब्दस्य ज्ञानजनकत्वदर्शनात्। स्वातन्त्र्येण पदार्थस्मरणं न हेतुः। शक्तिज्ञान एवान्तर्भूतत्वात्।

साहचर्यनियमो व्याप्तिः। पदपदार्थयोर्वाच्यवाचकभावसम्बन्धः शक्तिः। तद्ग्रहश्च सादृश्यपुरस्कारेण सर्वधूमाग्न्योः सर्वपदार्थयोश्च भवति। न तु सामान्यप्रत्यासत्त्या।

प्रत्यक्षादिजन्यं ज्ञानं सविकल्पकमेव। न तु निर्विकल्पकम्। मानाभावात्।

५. प्रत्यक्षप्रमाणमष्टविधम्। साक्षिषडिन्द्रिययथार्थ-ज्ञानभेदात्।

६. अनुमानं त्रिविधम्। केवलान्वयि केवलव्यतिरेक्यन्वयव्यतिरेकिभेदात्। अन्वयसहचारमात्रग्राह्यव्याप्तिकं केवलान्वयि। स्वातन्त्र्येणानुमितिहेतुः। व्यतिरेकसहचारमात्रग्राह्यव्याप्तिकं केवलव्यतिरेकि। व्यतिरेकव्याप्तिज्ञानमन्वयव्याप्तिज्ञांनद्वारानुमितिहेतुः। न तु साक्षात्। व्यधिकरणत्वाद्व्यतिरेकव्याप्तेः। उभय सहचारग्राह्यव्याप्तिकमन्वयव्यतिरेकि। अत्राप्यन्वयव्याप्तिज्ञानमेवानुमितिहेतुः। व्याप्तिज्ञानकारणभेदाद्भेदः। स्वार्थं परार्थं चेति पुनर्द्विविधमनुमानम्। स्वार्थं स्वानुमितिहेतुः। परानुमितिहेतुः परार्थम्। यावता विना नानुमितिस्तावदवयवाः प्रयोक्तव्याः। न तु पञ्चावयवनियमः।

७. आगमो द्विविधः। पौरुषेयापौरुषेयभेदात्। पौरुषेय आप्तोक्त एव प्रमाणम्। वक्तुराप्तता च विवक्षितार्थतत्त्वज्ञानम्। भ्रमप्रमादविप्रलिप्साकरणापाटवादिशून्यत्वं च। वेदानुसारित्वं वा। यथा भारतादि।

अपौरुषेयस्तु सर्वोऽपि वेदः प्रमाणम्। वेदापौरुषेयत्वं च वेदेनैव सिद्धम्। उपक्रमादिषड्विधतात्पर्यलिङ्गैर्निर्णीतार्थक एव वेदः प्रमापकः। अन्यथा भ्रमजनकः।

८. वेदार्थस्त्रिविधः। परमात्मा ब्रह्मादिदेवास्तदन्तर्गतभगवद्रूपाणि चेति। परममुख्यया वृत्त्या परमात्मप्रतिपादकः। तदन्यप्रति

पादकता च मुख्यया लक्षणया गौण्योपचारेण रूढोपचारेण रूढलक्षणया चेति।

मुख्यवृत्तिरपि त्रिविधा। योगो रूढिर्योगरूढिश्चेति। प्रयोगबाहुल्यमात्रं रूढिः। यथा गोघटादिशब्दानां गोघटादिषु। अवयववृत्तिः योगः। यथा पाचकादिशब्दानां देवदत्तादौ। तदुभयं योगरूढिः। यथा पङ्कजादिशब्दानां पद्मादौ। मुख्यान्वयानुपपत्तिपूर्वकं मुख्यसम्बन्धवति वृत्तिर्लक्षणा। यथा गङ्गायां घोष इत्यत्र गङ्गापदस्य तीरे। मुख्यार्थसादृश्यवति वृत्तिर्गौणी। यथाग्निशब्दस्य माणवके। उपचारमात्रं यथा। चित्रलिखितसिंहादौ सिंहशब्दस्य। तत्र प्रयोगबाहुल्यं चेद्रूढोपचारः। यथा तप्तायःपिण्डे दग्धृशब्दस्य। रूढलक्षणा यथा। मार्गाश्चलन्तीत्यादौ मार्गादिशब्दानां तत्स्थे।

लक्षणापि त्रिविधा। जहदजहल्लक्षितलक्षणाभेदात्। मुख्यार्थपरित्यागो यत्र तत्र जहल्लक्षणा। गङ्गापदस्य तीरे। मुख्यार्थस्यापरित्यागो यत्र तत्राजहल्लक्षणा। छत्रिपदस्याच्छत्रिष्वपि। लक्ष्यं सम्बन्धीकृत्य तत्सम्बन्धिनि वृत्तिर्लक्षितलक्षणा। एकीभवन्तीत्यादौ च्विप्रत्ययस्य मत्यैक्यद्वारा मतिमत्सु। एता वृत्तयो जगति।

परमात्मनि महायोगो महारूढिश्च। इन्द्रादिजगद्वाचिशब्दानां परमात्मनि महायोगः। योगार्थस्यैश्वर्यादेः परमात्मनि निरवधिकत्वात्। इन्द्रादिगताल्पैश्वर्यस्यापि परमात्माधीनत्वाच्च। नारायणादिशब्दानां महायोगरूढिः।

९. शक्तिश्च योग्येतरान्वितस्वार्थे व्यक्तावेव। न तु जातिविशिष्टे। गौरवात्। जातिभानं चाविनाभावात्। अन्वयबोधश्च क्वचित्पदाध्याहारेण क्वचिदावृत्त्या क्वचित्तात्पर्यात्।

१०. विधिना प्रवर्तकं ज्ञानम्। निषेधेन निवर्तकं ज्ञानम्। विध्यर्थश्च बलवदनिष्टाननुबन्धित्वं कृतिसाध्यत्वम् इष्टसाधनत्वं च। न तु कार्यमपूर्वम्। तस्य कल्प्यत्वात्। तच्चापूर्वं फलसमानाधिकरणम्। न तु कृतिसमानाधिकरणम्। श्येनेनाभिचरन्यजेतेत्यादौ विधेरिष्टसाधनत्वे न लक्षणा। तस्य नरकादिबलवदनिष्टानुबन्धित्वात्। बलवदनिष्टानुबन्धित्वमिष्टसाधनत्वाभावश्च निषेधार्थः।

११. अपभ्रंशानां तु न शक्तिः। किं तु शक्तिभ्रमादाधुनिकसङ्केताद्वार्थ बोधः। वैदिकाश्शब्दाःऽसाधवः। अपभ्रंशाश्चासाधवः। व्याकरणव्युत्पाद्यत्वं साधुत्वम्। तदभावोऽसाधुत्वम्।

१२. प्रमाणानां प्रामाण्यस्योत्पत्तौ ज्ञप्तौ च स्वतस्त्वम्। ज्ञानकारणमात्रजन्यत्वमुत्पत्तौ स्वतस्त्वम्। ज्ञानग्राहकसाक्षिग्राह्यत्वनैयत्यं ज्ञप्तौ स्वतस्त्वम्। अन्यथाऽनवस्थानात्। स्वतस्त्वे संशयानुपपत्तिर्बाधिकेति चेन्न। स्वतस्त्वस्यौत्सर्गिकत्वात्। बाधके सति साक्षी प्रामाण्यं न गृह्णातीत्यभ्युपगमात्। अप्रामाण्यं च परतो ज्ञायते। उत्पद्यते चेति।

४. सृष्ट्याद्यष्टकर्तृत्वनिरूपणम्

१. एवं पदार्थे निरूपिते तत्सृष्ट्यादिकर्तृत्वेन भगवज्ज्ञानं मोक्षसाधनमिति सृष्ट्यादिकं निरूप्यते। परमात्मनः प्रलयान्ते सिसृक्षा भवति। ततः प्रकृतिं प्रविश्य क्षोभयति। ततो गुणत्रयात्मना विभजति। ततो महदाद्यण्डपर्यन्तं तत्त्वानि तदभिमानिब्रह्मादिदेवांश्च सृजति। ततश्चेतनाचेतनानामंशानुदरे निक्षिप्य ब्रह्माण्डं प्रविशति। ततो दिव्यवर्षसहस्रान्ते स्वनाभितः पद्मं जनयति। तच्च पद्मम् आद्यब्रह्मणः प्रथमपरार्धान्ते जायते। तत्पद्मे चतुर्मुखोऽजनि। चतुर्मुखो जगत्सृष्टौ साधनास्मृत्या दिव्यवर्षसहस्रपर्यन्तं तपः करोति। तत्तपसा प्रसन्नो भगवान् स्वदेहतः पञ्चभूतानि सृजति। ततश्चतुर्मुखान्तर्गतस्संस्तन्नामको भूत्वा पञ्चभूतैः पद्मदलैश्चतुर्दशभुवनानि सृजति। पुनः सर्वे देवा अण्डान्तर्जायन्ते।

२. लक्ष्म्यादिनित्यानामपि पराधीनविशेषावाप्ति लक्षणोत्पत्तिः। ब्रह्मणः प्रतिदिनं भूर्भुवःस्वरिति लोकत्रयस्य सृष्टिविनाशौ। चतुर्युगसहस्राणि ब्रह्मण एकं दिनम्। तत्र चतुर्दशमन्वन्तराणि। एकैकस्य मनोः सार्धाष्टादशलक्षवर्षाधिकैकसप्ततिमहायुगा भुक्तिकालाः। एवं स्वर्गलोकाधिपतय इन्द्राश्चतुर्दश।

३. कृतत्रेताद्वापरकलिभेदेन युगचतुष्टयम्। तत्र देवतामानेन चतुस्सहस्रवर्षाणि कृतयुगस्य। पूर्वोत्तरं च प्रत्येकं चतुश्शतवर्षाणि सन्धिकालाः। तथा त्रेतायुगस्य त्रिसहस्रवर्षाणि। पूर्वोत्तरं च प्रत्येकं

त्रिशतवर्षाणि सन्धिकालाः। एवं द्वापरयुगस्य द्विसहस्रवर्षाणि। पूर्वोत्तरं प्रत्येकं द्विशतवर्षाणि सन्धिकालाः। तथा कलियुगस्यैकसहस्रवर्षाणि। पूर्वोत्तरं शतवर्षाणि सन्धिकालाः। तथा च द्वादशसहस्रवर्षाणि चतुर्युगस्य। एतच्चतुर्युगस्याप्यावृत्तावेको महायुगः।

४. सृष्टिकालविशेषः कल्पः। स द्विविधः महाकल्पः पाद्मकल्पश्चेति। महदाद्यण्डपर्यन्तं सृष्टिकालो महाकल्पः। अण्डे पद्मचतुर्मुखयोः सृष्टिकालः पाद्मकल्पः। स एव ब्रह्मकल्प इत्युच्यते। ब्रह्मकल्पोऽपि द्विविधः। दिनकल्पो मनुकल्पश्चेति। प्रतिदिनं सृष्टिकालो दिनकल्पोऽष्टादशसहस्रात्मकः। ब्रह्मण एकैकस्मिन्दिने चतुर्दशमनुकल्पाः।

ब्रह्मणः प्रतिदिनं राजसतामसैर्जनैः सात्त्विकजनोपद्रवे सति मत्स्यकूर्माद्यवतारा भविष्यन्ति। तत्रापि वैवस्वतमन्वन्तरे दशावताराः। अन्यत्रान्यावतारा अपि। एतैरवतारैरयोग्यजनसंहारः सज्जनोद्धारश्च भविष्यति।

५. भगवता नानारूपैर्जगत्प्रविश्य जाग्रदाद्यवस्थाभिः पोषणं स्थितिः। अवस्थाश्च जाग्रत्स्वप्नसुषुप्तिमोहतुरीयभेदात्पञ्चविधाः। देहेन्द्रियाद्यभिमानेन तत्तद्विषयानुभवात्सुखदुःखोत्पादो जाग्रदवस्था। तत्प्रवर्तको विश्वनामकः परमात्मा दक्षिणाक्ष्यग्रे स्थितः। स च सप्ताङ्ग एकोनविंशतिमुखः। तदा हृदयस्थजीवस्य दक्षिणाक्षिस्थविश्वप्राप्तिः। सांशजीवानामंशेन। निरंशजीवानां तु प्रकाशतः।

सा चावस्था ब्रह्मादिसर्वचेतनानाम्।

६. देहेन्द्रियाद्यभिमानेन मनसः स्वाप्नपदार्थानुभवः स्वप्नावस्था। तत्प्रवर्तकस्तैजसनामा भगवान् कण्ठदेशगतमनस्संस्थः। सोऽपि सप्ताङ्ग एकोनविंशतिमुखः। स्वप्नावस्था च सर्वजीवानाम्। तत्र जीवस्य तैजसप्राप्तिः।

बाह्यस्वाप्नपदार्थादर्शनेन स्वरूपानुभवः सुषुप्तिः। तत्र सर्वेन्द्रियाणामुपरमः। तत्प्रवर्तकः प्राज्ञः। तदा जीवस्य तत्प्राप्तिः। सा चावस्था रुद्रादिसर्वजीवानाम्। जाग्रदवस्थायां तैजसप्राज्ञाभ्यां विश्वस्यैकीभाव इत्यादि बोध्यम्।

मूर्च्छावस्था मोहावस्था। तदा दुःखमात्रानुभवः। तत्प्रवर्तको भगवान्। रूपविशेषस्तु अस्माभिर्न बुद्धो महान्तः प्रष्टव्याः। सा चावस्था रुद्रादिसर्वजीवानाम्। तत्रार्धप्राप्तिः परमात्मना जीवस्य।

तुरीयावस्था मोक्षः। सा च वक्ष्यते। तत्प्रवर्तकस्तुरीयनामा भगवान्। नासिकामारभ्य द्वादशाङ्गुलपरिमितदेशगतः। एवं गर्भादावपि भगवान् पोषकः।

७. संहारस्तु प्रलयः। स च द्विविधः। महाप्रलयोऽवान्तरप्रलयश्चेति। गुणत्रयमारभ्य ब्रह्माण्डपर्यन्तस्य तदभिमानिब्रह्मादीनां च विनाशो महाप्रलयः। तदेश्वरस्य सञ्जिहीर्षा भवति। तया शेषान्तर्गतस्य परमात्मनो मुखादग्निज्वाला जायते। तया ब्रह्माण्डस्य सावरणस्य भस्मीभावः। कार्याणां कारणेषु लयः। प्रकृतिमात्रावस्थानम्। तदा लक्ष्म्यात्मकं महोदकम्। तत्र वटपत्रे लक्ष्म्यात्मके शून्यनामा

नारायणः शेते। सर्वेऽपि जीवास्तदुदरं प्रविशन्ति। श्वेतद्वीपानन्तासन वैकुण्ठेषु श्रीभागानां न नाशः। अन्धतमसस्य न विनाशः। रौरवाद्यनित्यनरकाणां च विनाशः। प्रकृत्या क्षणलवादिकालमात्र सृष्टिः।

अवान्तरप्रलयस्तु द्विविधः। दैनन्दिनप्रलयो मनुप्रलयश्चेति। प्रतिदिनं ब्रह्मणो रात्र्यागमे विनाशो दैनन्दिनप्रलयः। तत्र भूरादिलोक त्रयमात्रस्य विनाशः। इन्द्रादयस्तु तदा महर्लोकादिकं गच्छन्ति। एकैकमनुभुक्तिकालसमाप्तौ यो विनाशः स मनुप्रलयः। तदा भूरादिलोकत्रयनाशो नास्ति। भूलोकस्थमनुष्यादिमात्रविनाशः। लोकद्वयस्थानां तु महर्लोकादिगमनम्। तदा लोकत्रयस्याप्युदकेन पूर्तिः।

८. नियमनं च येन येन क्रियते तत्सर्वं परमात्मप्रेरणयैव क्रियत इति परमात्मप्रेरणमेव।

९. येन येन साधनेन यस्य यस्य यद्यज्ज्ञानं जायते तत्सर्वं परमात्मना जन्यत इति ज्ञानमपि परमात्माधीनम्। तद्विविधम्। संसारहेतुर्मोक्षहेतुश्चेति। देहापत्यकलत्रादिषु ममतादिरूपं ज्ञानं संसारहेतुः। मोक्षसाधनं च ज्ञानं योग्यापरोक्षरूपम्। तद्बहुसाधनस म्पत्तिजन्यम्। चतुर्मुखमारभ्य मनुष्योत्तमपर्यन्तं सज्जीवानामेवापरो क्षज्ञानं जायते। न तु तमोयोग्यानाम्। एकैकस्मिन् ब्रह्मकल्पे एकैकस्य ऋजोरपरोक्षज्ञानम्। एकैकस्य मुक्तिः।

५. मोक्षसाधननिरूपणम्

१. मोक्षसाधनीभूतापरोक्षज्ञानसाधनानि च विविधसांसारिकदुःखदर्शनेन सज्जनसङ्गत्या चेहामुत्रफलभोगविरागः शमदमादिसम्पत्तिः अध्ययनसम्पत्तिः शरणागतिः गुरुकुलवासः सदुपदेशेन सच्छास्त्रार्थज्ञानरूपं श्रवणं श्रुतस्य तत्त्वस्य दृढीकरणाय मीमांसापरपर्यायो विचारो मननं गुरुभक्तिर्यथायोग्या परमात्मभक्तिः स्वाधमेषु सत्सु दया स्वसमेषु स्वात्मवत्स्नेहः उत्तमेषु भक्तिः निवृत्तकर्मानुष्ठानं निषिद्धसन्त्यागः सर्वसमर्पणं तारतम्यपरिज्ञानं पञ्चभेदज्ञानं प्रकृति-पुरुषविवेकज्ञानम् अयोग्यनिन्दा उपासना चेति ब्रह्मादिसर्वयोग्यजीवसाधारणानि।

२. गुरवोऽपि द्विविधाः। नियतगुरवोऽनियतगुरवश्चेति। शिष्यस्वरूपं सम्यग्ज्ञात्वा तद्योग्यविशिष्टभगवद्रूपविशेषविषयकविद्योपदेशकर्तारो नियतगुरवः। मनुष्योत्तमस्य ऋषयः। ऋषीणां चक्रवर्तिनां च ऋषयो देवाश्च। देवानां च स्वोत्तमा देवाः। तत्रापि सूर्यचन्द्रपदयोग्यौ देवौ सुरूपशान्तरूपनामकौ यौ तयोः सुमनोनामकगरुडपदयोग्यो देवो नियतगुरुः। तथा शक्रपदयोग्यस्य सुमन्तनामकस्य सुमनोनामकगरुडपदयोग्य एव नियतगुरुः। सुमनोनामकगरुड पदयोग्यस्योग्रतपोनामकरुद्रपदयोग्यस्य च ब्रह्मपदयोग्यः ऋजुर्लातव्यो नियतगुरुः। तत्र मनुष्यादीनां बहुजन्मसु श्रवणम्। सूर्यचन्द्रपदयोग्ययोस्तु मन्वन्तरचतुष्टयं श्रवणकालः। इन्द्रपदयोग्यस्य दशमन्वन्तरं

श्रवणकालः। रुद्रगरुडपदयोग्ययोस्तु सार्धपरार्धकालः।

३. अनियतगुरवस्तु भगवत्तत्वमात्रोपदेष्टारः। तेभ्योऽपि श्रोतव्यमेव। पूर्वप्राप्तगुरुस्सर्वथा न त्याज्यः। तदुत्तमप्राप्तौ पूर्वानुज्ञा न मृग्यते। समप्राप्तौ विकल्पः। अधमप्राप्तौ पूर्वानुज्ञा मृग्यत एव। स्वोत्तमास्सर्वेऽपि गुरवो ब्रह्मपर्यन्तम्। तेषु तत्तन्माहात्म्यानुसारेण भक्तिः कर्तव्या। मोक्षार्थमनुज्ञाप्रदातृत्वात्। ज्ञानप्रयोजकत्वात्। शिष्यानुष्ठितश्रवणादिफलभोक्तृत्वाच्च। तत्र गुरोः शिष्यापेक्षयाष्टभागाधिकफलं भविष्यति। तस्मादपि तद्गुरोः द्विगुणं फलम्। तस्मात्सार्धफलमपरेषाम्। तेभ्यः सहस्रगुणितं फलं देवानाम्। तेभ्यश्चतुर्मुखस्य महौघगुणितं फलम्। तत्र द्वात्रिंशल्लक्षणवत्त्वाद्ब्रह्मोत्तमोत्तमगुरुः। रुद्रादयस्तु क्रमाल्लक्षणहीना अमुख्या गुरवः। अतो गुरुभक्त्या गुरुप्रसादस्सम्पादनीयः।

तारतम्यं चास्मद्गुरुपादैस्सम्यगुपपादितं तारतम्यस्य सङ्ग्रहे तत्रैवानुसन्धेयम्।

४. उपासना च द्विविधा। सततं शास्त्राभ्यासरूपा ध्यानरूपा चेति। तत्र केषाञ्चिदधिकारिणां सततं शास्त्रालोडनेनापरोक्षज्ञानं जायते। केषाञ्चिद्ध्यानेन।

ध्यानं चेतरतिरस्कारपूर्वकभगवद्विषयकाखण्डस्मृतिः। तदेव निदिध्यासनम्। तच्च श्रवणमननाभ्यामज्ञानसंशयमिथ्याज्ञाननिरासेन इदमित्थमिति निश्चयवतो भवति। सा चोपासना आत्मत्वमात्रगु

णविशिष्टत्वेन भगवद्विषया एकगुणोपासकानाम्। सच्चिदानन्द आत्मेति चतुर्गुणविशिष्टभगवद्रूपविषया मनुष्योत्तमानाम्। देवर्ष्यादीनां तु यथायोग्यं बहुगुणविशिष्टव्याप्तभगवद्रूपविषया। देवेष्वपि ब्रह्मा वेदोक्तानन्तगुणक्रियाविशिष्टानन्तरूपोपासनां करोति। सरस्वती तु क्रियांशे सामान्याकारेणैवोपासनां करोति। गरुडरुद्रौ च गुणक्रिययोः सामान्याकारेणानन्तभगवद्रूपोपासनां कुरुतः। इन्द्रादयस्तु गुणसामान्यतः क्रियासामान्यतो रूपसामान्यत उपासनां कुर्वन्ति।

देहान्तर्गतबिम्बोपासना केषाञ्चिदृषीणाम्। अग्निप्रतिमयोरुपासना मनुष्याणाम्। व्याप्तोपासना देवानाम्। केषाञ्चिदृषीणां गन्धर्वाणामप्सरसां च। सर्वैरपि विम्बरूपोपासनं कर्तव्यमेव। बिम्बरूपं च प्राज्ञरूपमिति सम्प्रदायविदः। तत् त्रिविधं प्रादेशमूलेशाग्रेशभेदात्। हृदयस्थप्रादेशोपासनायोग्याश्च केचन। हृत्कर्णिकामूलगताङ्गुष्ठाग्रपरिमाणरूपमूलेशोपासकाश्च केचन। हृत्कर्णिकाग्रगतांगुष्ठपरिमितभगवद्रूपोपासकाश्च केचन।

९. ऋजूनां शतब्रह्मकल्प उपासनाकालः। रुद्रगरुडपदयोग्ययोस्तु चत्वारिंशद्ब्रह्मकल्पेषु मोक्षप्रयत्नः। शक्रस्य विंशतिकल्पेषु प्रयत्नः। सूर्यादीनां दशकल्पेषु प्रयत्नः। रुद्रपदयोग्यस्य सार्धस्य त्रिभागकाल उपासनाकालः। शक्रपदयोग्यस्य मन्वन्तरचतुष्टयमुपासनाकालः। सूर्यचन्द्रपदयोग्ययोस्तु एकमन्वन्तरमुपासनाकालः।

अन्येषां त्वेकमन्वन्तर एवोपासनाकालाः कतिपयाः ।

६. पञ्चभेदास्तु जीवेशयोर्भेदः जीवानां च परस्परं भेदः जडेशयोर्भेदः जडानां च परस्परं भेदः जडजीवयोर्भेदः । एते पञ्चभेदा अनादिनित्या मुक्तावप्यनुस्यूताः ।

७. एतत्साधनसम्पत्त्या ब्रह्मादिमानुषांतमपरोक्षज्ञानं यथा योग्यं जायते । तत्र मनुष्योत्तमानां विद्युद्वद्ब्रह्मापरोक्षज्ञानम् । सूर्यमण्ड लवत्तेजःपुञ्जत्वेन भगवद्विषयमपरोक्षज्ञानं देवानाम् । प्रतिबिम्बवद्ग रुड रुद्रयोः । ब्रह्मणस्तु यावदवयवविशिष्टत्वेन स्पष्टं भगवदपरोक्षज्ञानम् । व्याप्तोपासकानां केषाञ्चिद्ब्रह्माण्डान्तर्गततन्मा त्रपरिमितभगवद्रूपा- परोक्षज्ञानम् । सूर्यावराणां देवानां ब्रह्माण्डाद्बहि रपि पञ्चभूतपर्यन्तं स्थितभगवद्रूपापरोक्षज्ञानम् । चन्द्रसूर्यौ तु मनस्त त्त्वपर्यन्तं व्याप्तभगवद्रूपं पश्यतः । उमासौपर्ण्यौ महत्तत्त्वपर्यन्तं व्याप्तरूपं पश्यतः । गिरिशगरुडौ तमोगुणपर्यन्तं व्याप्तभगवद्रूपं पश्यतः । वाणी त्रैगुण्यात्परतः शतगुणितं व्याप्तरूपं पश्यति । ब्रह्मा तु यावदव्याकृताकाशं व्याप्तभगवद्रूपं पश्यति ।

ब्रह्मणः शतब्रह्मकल्पात्पूर्वं योग्यापरोक्षज्ञानं जायते । पञ्चाश द्ब्रह्मकल्पात्पूर्वं शिवगरुडपदयोग्ययोः । इन्द्रकामयोर्विंशति ब्रह्मकल्पा त्पूर्वमपरोक्षज्ञानम् । सूर्यादीनां तु दशब्रह्मकल्पात्पूर्वमपरोक्षज्ञानं जायते । अन्येषामेकब्रह्मकल्प एव ज्ञानं जायते । अपरोक्षज्ञानं च अणिमाद्यष्टैश्वर्यं च देवादीनामपरोक्षज्ञानजन्यम् ।

८. तमोयोग्यानां तु नापरोक्षम्। किं तु द्वेषपरिपाक एव तमस्साधनम्। तत्साधनानि तु विषयलोलता त्रिविधगुरुद्वेषः नवविध हरिद्वेषः। एवं ज्ञानस्य परमात्माधीनत्वम्।

९. तथाज्ञानमपि परमात्माधीनम्। बन्धोऽपि जीवस्य परमा त्माधीनः। बन्धास्तु ईश्वरेच्छाविद्याकामकर्मलिङ्गशरीरं त्रिगुणात्मकं मनः स्थूलशरीरमित्यादि। एवं च सृष्ट्यादयो बन्धान्ताः परमात्मा धीनाः।

६. मोक्षस्वरूपनिरूपणम्

१. तन्मोक्षोऽपि परमात्माधीनः। तथाहि अपरोक्षज्ञानानन्तरं परमभक्तिर्जायते। ततोऽत्यर्थप्रसादः। तस्मात्प्रकृत्यविद्यादिभ्यो मोक्षः।

स चतुर्विधः कर्मक्षय उत्क्रान्तिर्लयोऽर्चिरादिमार्गो भोगश्चेति। कर्मक्षयस्त्वपरोक्षज्ञाने जाते सञ्चितस्य सर्वस्यापि पाप स्यानिष्टस्य पुण्यस्य च सर्वात्मना विनाशः। विनाशो नाम अनिष्टपुण्यस्य कस्यचित्सुहृद्भ्यो दानम्। पापस्य कस्यचिद्द्वेषिभ्यो दानम्। केषाञ्चित्स्वरूपत एव नाशः। प्रारब्धकर्मणस्तु भोगेनै वनाशः। ब्रह्मणः शतब्रह्मकल्पपर्यन्तं पुण्यं प्रारब्धफलस्य सत्यलोका धिपत्यादेरनुभवः। गरुडशेषयोः पञ्चाशद्ब्रह्मकल्पपर्यन्तं पुण्यपापरूप प्राब्धस्यानुभवः। इन्द्रकामयोर्विंशतिब्रह्मकल्पपर्यन्तं पुण्यपाप-

प्रारब्धानु भवः। सूर्यचन्द्रादीनां देवानां दशकल्पपर्यन्तं प्रारब्धानुभवः। अन्येषां मनुष्योत्तमानां त्वेकब्रह्मकल्पमात्र इति।

२. प्रारब्धानुभवानन्तरं च ब्रह्मनाड्या देहादुत्क्रामन्ति। सुषुम्ना नाडी ब्रह्मनाडी। सा मूलाधारमारभ्य मूर्धपर्यन्तमृजुरूपेण दीर्घशलाकावद्देहे वर्तते। सैव पञ्चभेदिनी।

तथा ज्ञानिनो द्विविधाः प्रतीकालम्बना अप्रतिकालम्बनाश्चेति। देहादि प्रतीकेऽपरोक्षज्ञानवन्तः प्रतीकालम्बनाः। तदन्यत्रापरोक्षज्ञानवन्तोऽप्रतीकालम्बनाः। अप्रतीकालम्बनानां देवादिव्यतिरिक्तानां केषाञ्चित्सुषुम्नानाडीमध्यादुत्क्रमणम्। तत्काले हृदयस्याग्रं प्रद्योतते। तत्प्रकाशितद्वारो निष्क्रामति। तदा प्राज्ञेनान्वारूढो भवति। तत्परमात्मनोऽग्रतो वायुर्गच्छति। तथाऽर्चिरादि मार्गेण गमनं भवति। तत्र तुरीयनामकभगवत्प्राप्तिश्च।

प्रतीकालम्बनानां त्वन्तकाले नियमतो भगवत्स्मरणं जायते। सुषुम्नानाडीपार्श्वस्थनाड्या भगवत्प्रकाशयुक्तद्वारागमनम्। अर्चिरदि लोकप्राप्तिः। क्रमेण वायुलोकप्राप्तिः। वायुलोकप्राप्त्यनन्तरं च वायुरेव चतुर्मुखलोकं नयति। स च स्वशरीरलयानन्तरं वैकुंठं नयति।

एवमेकगुणोपासकानामपरोक्षज्ञानानन्तरं न शरीरादुत्क्रमणम्। किं तु शरीरस्य श्वैतीभावेनोच्छूनता जायते। ततः क्रमेण शरीरस्य विनाशः। तेषां च पृथिव्यादावेवावस्थानम्।

सर्वेषामपि सत्यलोके चतुर्मुखोपदेशः। श्वेतद्वीपे वासुदेवदर्शनम्। ध्रुवलोकस्थशिंशुमारदर्शनं च नियतम्।

तमोयोग्यानामपि द्वेषपरिपाकानन्तरं देहादुत्क्रमणं भवति। सर्वेषां कलिप्राप्तिः। कलेस्तु ब्रह्मणा सह लिङ्गभङ्गो वायुगदाप्रहाराद्भवति।

३. नित्यसंसारिणामपि लिङ्गभङ्गः। अन्यथा तत्स्वरूपमात्रस्य कदाप्यनुभवाभावप्रसङ्गात्। साधनानुष्ठानवैयर्थ्यप्रसङ्गाच्च।

जनलोकमारभ्योर्ध्वलोकंगतानां न पुनरावृत्तिः। देवादीनां तु नोत्क्रमणं न वाऽर्चिरादिमार्गः। मानुषादिषु जातानां तूत्क्रमणं मार्गश्च भवति। तदा न मुक्तिः। किं तूत्तमेषु देहलयानन्तरमेव।

४. देहलयक्रमस्तु- मार्गौ द्वौ गरुडमार्गः शेषमार्गश्चेति। तत्र गरुडः सौपर्णी इन्द्रो गुरुः सूर्योऽग्निरिति गरुडमार्गः शेषो वारुणी कामोऽनिरुद्धः सोमो वरुण इति शेषमार्गः। अग्नेः सूर्ये लयः सूर्यस्य गुरौ लयः, गुरोरिन्द्रे लयः, चन्द्रस्य सौपर्ण्यां लयः, सौपर्ण्याश्च गरुडे लयः, एवं वरुणस्य सोमे लयः, सोमस्यानिरुद्धे लयः, अनिरुद्धस्य कामे लयः, कामस्य वारुण्यां लयः वारुण्यास्तु शेषे लयः।

५. अन्येषां तु केषाञ्चिद्गरुडमार्गे केषाञ्चिच्छेषमार्गे प्रवेशः। तथाहि भृग्वादीनां दक्षे लयः दक्षस्येन्द्रे लयः इति गरुडमार्गप्रवेशः।

आकाशाभिमानिनो गणेशस्य पृथिव्यभिमानिन्या धरायाश्च गुरौ लय इति गरुडमार्गप्रवेशः। कर्मजदेवानां प्रियव्रतगययोश्च स्वायंभुवमनौ लयः। स्वायम्भुवमनोरिन्द्रे लयः मरुद्गणानां जयादीनामपीन्द्रे लयः यमस्य मनौ लयः निर्ऋतेश्च यमे लयः पितॄणां यमे लयः। अग्निपुत्राणामाजानजादीनामवशिष्टानां देवानां चाग्नौ लय इति गरुडमार्गप्रवेशः। गन्धर्वाणां कुबेरे लयः। सनकादीनां तु कामे लयः। विष्वक्सेनस्यानिरुद्धे लय इति शेषमार्गप्रवेशः। गरुडशेषयोश्च सरस्वत्यां लयः। सरस्वत्याश्चतुर्मुखे लयः। उमाया रुद्रे लयः। रुद्रस्य भारत्यां लयः। भारत्याश्च वायौ लयः। वायोश्च लक्ष्म्यां लयः।

६. तेषां तदा न मुक्तिः किंत्वेतद्ब्रह्मकल्पानन्तरमेष्यत्कल्पे वायोर्ब्रह्मपदप्राप्तिः। भारती सरस्वती भविष्यति। रुद्रस्य शेषपदप्राप्तिः। उमा वारुणी भविष्यति। इत्येवं वाय्वादि चतुर्णां ब्रह्मादिभावानन्तरं मुक्तिः।

एवं लयानन्तरं चतुर्मुखदेहे प्रविष्टानामेतद्ब्रह्मकल्पे लिङ्गभङ्गयोग्यानां ब्रह्मणा सह विरजानदीस्नानेन लिङ्गभङ्गो जायते। विरजानदी च प्रधानाव्याकृताकाशयोर्मध्ये वर्तते। लक्ष्म्यात्मिका। लिङ्गशरीरं च दशेन्द्रियाणि सूक्ष्मरूपाणि पञ्च प्राणाः सूक्ष्मरूपाः मनश्च सूक्ष्मरूपम् आहृत्य षोडश कलोपेतम्। तस्य भङ्गो नाम जीवसम्बन्धनाशः। स्वरूपत एव नाश इति केचित्। प्रलयकाले सर्वेषां भगवदुदरे प्रवेशः। तदा न भोगः। किं तु पुनः सृष्ट्यनन्तरं सृष्टिकाले भोगः।

७. तत्र भोगाश्चतुर्विधाः। सालोक्यसामीप्यसारूप्यसायुज्य भोगवन्त इति। केचन भगवल्लोके यत्र कुत्रचित्स्थिता यथेष्टभोगवन्तः। केचन चतुर्भुजाश्शङ्खचक्राद्यायुधवन्तो यथेष्टभोगिनः। केचन भगवच्छरीरं प्रविश्य यथेष्टभोगवन्तः। एवं केचन क्षीरसागरगाः। केचनाश्वत्थवनगाः। केचनारण्याख्यसुधासमुद्रगाः। केचन बाह्योपवनगाः। तत्र बह्वो वृक्षाः। तेषु प्रतिशाखं धानापूपाः स्रवन्ति। तथा पायसकर्दमाः मांसराशयश्च। तत्र तत्र मुक्तास्तत्तत्पदार्थभोगवन्तो भवन्ति। केचन स्त्रीभोगं कुर्वन्ति। केचन गजतुरगादीन्धावयन्ति। केचन दिव्याभरणादिमन्तः स्त्रीभिस्सह जलक्रीडां कुर्वन्ति। स्फटिकेन्द्रनीलमण्यादिनिर्मितविचित्रसद्मप्रासादेषु रमन्ते। केचन ऋगादिवेदोच्चारणेन भगवन्तं स्तुवन्ति। केचन सुखोद्रेकेण हावुहावु इत्यादिशब्दानुच्चरन्ति। केचन पूर्वाभ्यासवशेन यज्ञादिकं कुर्वन्ति। केचनाजन्ममरणं स्मृत्वा हर्षं प्राप्नुयुः। केचनेच्छामात्रेण पित्रादिदर्शनवन्तो भवन्ति। केचन सर्वलोकचारिणः। केचन शुद्धसत्त्वनिर्मितलीलाशरीराण्युपादाय क्रीडन्ते। केचन भगवद्गुणकर्माणि गायंति। केचन नृत्यंति। केचन वाद्यानि वादयंति।

सर्वेऽपि तारतम्यवन्तः ईर्ष्यासूयादिदोषरहिता मोदन्ते। अपरोक्षज्ञानानन्तरमनुष्ठितकर्मोपासनादिवशादानन्दातिशयवन्तो भवन्ति। अन्यथा तदनुष्ठानवैयर्थ्यापातात्। अनुतिष्ठन्ति च रुद्रादयः। तथाहि लवणार्णवे रुद्रेण दशकल्पं तपश्चीर्णम्। शक्रेण कोटिवर्षं धूमः पीतः। सूर्येणायुतवर्षमवाक्शिरसा तपः कृतम्। आकाशशायिना धर्मेण सहस्रवर्षं मरीचयः पीताः। अत आनन्दातिशयः।

स्वर्णकारः सुवर्णवत्परमात्मा मुक्तानां स्वेच्छयैव भोगार्थं कल्याणतमं महद्रूपं करोति। वैकुण्ठादौ विद्यमानाः सर्वेऽपि पदार्था लक्ष्म्याद्यात्मकाः।

८. मुक्तब्रह्मादीनां जगत्सृष्ट्यादिव्यापारो नास्ति। मुक्तस्वकीयावरनियामकत्वं चास्त्येव। पुनस्संसारे नावर्तते मुक्ताः।

परमात्मा चात्र सकलभोगयुक्तः। मुक्तब्रह्मादिभिरीड्यमानो लक्ष्म्यात्मके विमिताख्ये पर्यङ्के शेते। तत्र प्रियकर्मगायती बहुधा विभूतिभिर्बहुमानं करोति महालक्ष्मीरित्यशेषमतिमङ्गलम्।

महानन्दतीर्थस्य ये भाष्यभावं मनोवाग्भिरावर्तयन्ते स्वशक्त्या।
सुराद्या नरान्ता मुकुन्दप्रसादादिमं मोक्षमेते भजंते सदेति।

रघुनाथार्यशिष्येण पद्मनाभेन धीमता।
कृतः पदार्थसंक्षेपोऽप्यनुगृह्णन्तु सूरयः॥

इति श्रीपद्मनाभसूरिविरचितः मध्वसिद्धान्तसारः (पदार्थसङ्ग्रहः) समाप्तः।

श्रीकृष्णार्पणमस्तु।

Chapter I

DRAVYA (Substance)

1. Here (in this universe), *Padārthas* (Categories) are ten : substance, quality, action, universality, speciality, specified, whole, potency, resemblance and non-existence.

2. Therein, *Dravyas* (Substances) are only twenty : Supreme Lord. Goddess Lakşmī, sentient soul, space, primordial matter, three constituent elements, great principle, principle of egotism, intellect, mind, sense, subtle element, gross element, cosmic egg, nescience, speech sounds, darkness, mental impression, time and reflection.

3. *Guṇas* (Qualities) are manifold : colour, flavour, odour, touch, number, size, contact, disjunction, remoteness, proximity, fluidity, weight, lightness, softness, hardness, viscidity, sound, knowledge, pleasure, sorrow, desire, hatred, effort, (religious) merit, demerit, mental impression, light, steadiness, self-control, mercy, forbearance, strength, fear, bashfulness, profundity, beauty, courage, firmness, heroism, generosity, fortune and many others.

4. *Karma* (Action) is three-fold : (i) enjoined; (ii) prohibited; and (iii) indifferent. The first viz., enjoined is also two-fold : desireful and desireless. These are applicable to all sentient souls beginning from god Brahmā. But, in the case of Goddess Lakşmī and God Nārāyaṇa it

is for sport or for deluding. The second viz., prohibited action is applicable to god Rudra and others. The third viz., indifferent action is motion. It is manifold : throwing up, falling down, contraction, expansion, going, coming, revolving, vomitting, sprinkling, eating, splitting and the like. It is an appropriate nature of both sentients and non-sentients Again it is two-fold : eternal and non-eternal. Eternal is the nature of the Lord and other sentients. Non-eternal belongs to non-eternals.

5. *Sāmānya* (Universality) is two-fold : eternal and non-eternal. It is unique in every individual. Again it is two-fold : *Jāti* or inherent and *Upādhi* or adventitious. Eternal *jāti* is like *jīvatva* which is co-extensive with the object. Non-eternal *jāti* is like *brāhmaṇatva* and *manuṣyatva* which is not co-extensive with the object. *Upādhi* like *sarvajñatva* and *prameyatva* is of the same kind. [Eternal in eternals and non-eternal in non-eternals].

6. *Viśeṣas* (Specialities) are infinite in number; they perform the function of showing distinction even when there is no distinction. They exist in all objects and are self-explicable. They are two-fold : eternal and non-eternal. Eternals exist in eternal substances like the Lord and others; non-eternals exist in non-eternal substances like a pot and others.

Samavāya (Inherence) by its very nature itself does not exist.

7. *Viśiṣṭa* (Specified) is the form of the qualified substance produced by its relation with the qualifying element. It is two-fold : eternal and non eternal. Eternal is the Supreme Brahman and the like qualified by omniscience and the like. The second (viz. non-eternal) is Daṇḍin (staff-bearer) and the like which has resulted due to the contact of qualifying objects like the staff and others.

8. *Aṁśin* (Whole) is proved by our experience; it is the idea of *paṭa* and the like over and above its pieces each measuring a *hasta* or *vitasta* and (the idea of) the sky and the like.

9. *Śakti* (Potency or Power) is four-fold : i) unimaginable power; ii) produced power; iii) intrinsic power and iv) word-power. Among them, the unimaginable power exists fully in the Lord. In others, it is befitting to them.

10. The intrinsic power exists in objects in the form of their nature enabling them to perform particular functions. It exists in all objects. It is two-fold : eternal and non-eternal. Eternal exists in eternals and non-eternal in non-eternals. Pro-duced power is produced by others. It is like that produced in idols and the like by consecration and the like. Word-power is the relation between the word and the object which makes the latter denoted and the former denoting. It exists in accents, sounds, letters, words, and sentences It is two fold : primary and super-primary. All words denote the Supreme Lord through super-primary power; they denote other objects by primary power.

11. *Sādṛśya* (Resemblance) is a distinct category. When the second object is different from the first one, the former cannot possess many qualities possessed by the latter. It is manifold in couples and the like. What exists in the one is indicated by the other. It is not the same. It (resemblance) is two-fold : eternal and non-eternal. Eternal exists in eternals and non-eternal in non-eternals.

12. *Abhāva* (Non-existence) is four-fold : prior non-existence, posterior non-existence, mutual non-existence and absolute non-existence. Prior non-existence is that non-existence which exists before the origin of the effect. It exists only in relation to effects like *Mahat* and others. Posterior non-existence is that non-existence which exists

only after the origin of the effects. Mutual non-existence is that non-existence which is ever lasting. It is the very nature of an object. That which exists in eternal objects is eternal and that which exists in non-eternal objects is non-eternal. It is co-relative of positive objects, negative objects and non-existential objects. The absolute non-existence is that non existence which is the counter co-relative of absolute non-existence. It is not the counter co-relative of existential entity. It is eternal. In the case of non-existence of a pot and the like, the concerned non-existence is of the form of prior non-existence and the like, depending upon the particular occasion.

13. The common definition of '*dravya*' (substance) is that which can be attained through *dravaṇa* which means *gamana* or 'going'. Or, being a *dravya* is being the material cause. Being the material cause is two-fold : of modification and of manifestation.

14. Among them (substances), the Supreme Lord is full of infinite qualities. He functions eight-fold as the Creator and the like (of this universe). He is denoted by all words through the supreme primary power. He is absolutely distinct from non-sentient matter, sentient souls and Goddess Lakṣmī. He has an auspicious body constituted of knowledge, bliss and the like. He is in every sense independent. He is one alone; and has many forms. All His forms are full and perfect. He is non-distinct from His forms (incarnations), His qualities, His limbs, His actions and such others.

15. Goddess Lakṣmī is distinct from the Supreme Lord and is dependent only on Him. She is, like the Supreme Lord, ever-liberated. She is His consort and has many forms. Like the Supreme Lord, she too is devoid of material body. Like Him, she is denoted by all words. She is co-pervasive with the Supreme Lord in only space and time.

16. The *jīvas* (souls) are possessed of defects like ignorance and are transmigratory. They are innumerable. As groups also they are infinite in number. They are three-fold : (i) fit for (blissful) liberation; (ii) ever-transmigratory; and (iii) fit for dark hells. Among them, those fit for liberation are five-fold : gods, sages, manes, emperors and the best men. Gods are Brahmā Vāyu and others. Sages are Nārada and others. Manes are Ciras. Emperors are Raghu, Ambarīṣa and others. The best men are two-fold : those who worship four qualities (of the Supreme Lord) and those who worship only one quality. The latter are called as '*Tṛṇajīvas*'. All others are worshippers of four qualities. The ever-transmigratory souls always experience a mixture of pleasure and pain. They are men of middle order and are innumerable. They always wander in the heaven, earth and the nether-world. Those fit for hell are four-fold : *daityas*, *rākṣasas*, *piśācas* and condmned men.

All the souls are distinct from one another and also from the Supreme Lord. They have gradation both in the transmigratory existence and in liberation. Brahmā and others are the presiding deities of the souls.

17. The *Avyākṛtākāśa* is the space which is devoid of any modification during creation or dissolution (of this universe). It is distinct from '*Bhūtākāśa*' (ether). It is one, eternal, all-pervasive and self-existing. And it possesses natural parts like East and the like. In its absence, the world will be congested with bodily objects. Goddess Lakṣmī is its presiding deity.

18. *Prakṛti* (Primordial matter) is the material cause of this universe, either directly or indirectly. It is non-sentient, eternal and all-pervasive. Its presiding deity is goddess Ramā. It is of the form of the subtle-bodies of all souls. It is distinct from them too. Hence it is manifold.

19. The *Guṇatraya* (the three constituent elements) is the aggregate of *guṇas* named as *sattva*, *rajas* and *tamas*. At the time of universal creation, the Supreme Lord created them three-fold from the Primordial Matter. This aggregate is the material cause of *Mahat* and others.

The *Rajoguṇa* is in measure two times larger than the *Tamoguṇa*. The *Sattvaguṇa* is in measure, two times larger than the *Rajoguṇa*. The *Tamas* is the mixture of *Sattva* and *Rajas*. The *Rajas* is the mixture of *Tamas* and *Sattva*. But the *Sattva* is only pure.

Therein, the pure *Sattva* serves the purpose of bodies for sport of liberated souls. The creation is through *Rajoguṇa*. The preservation is through *Sattva* residing in the *Rajoguṇa*. The destruction is through *Tamoguṇa*.

Goddess Śrī is the presiding deity of *Sattva*. Goddess Bhūḥ is the presiding deity of *Rajas*. Goddess Durgā is the presiding deity of *Tamas*. All the three are goddess Ramā only. Brahmā and others are also the presiding deities of the three *guṇas*.

20. The *Mahattattva* (the great principle) has the group of three-*guṇas* as its direct material cause. In measure, it is ten times less than the *Tamoguṇa*. And Brahmā and Vāyu and their consorts are its presiding deities.

21. The *Ahaṁkāra-tattva* (the principle of egotism) has *Mahat-tattva* as its direct material cause. It is three-fold : *Vaikārika, Taijasa* and *Tāmasa*. (In measure), it is ten times less than the *Mahat-tattva*. Garuḍa, Śeṣa, Rudra and others are its presiding deities.

22. *Buddhi* (Intellect) is two-fold : *Tattva-rūpa* and *Jñāna-rūpa*. Therein, the *tattva-rūpa* is substance. The *tattva-rūpa* generates from *Mahat-tattva*. It grows due to *Taijasa-Ahaṁkāra*. The *Jñānarūpa-buddhi* is explained in

the *Jñāna* section (2-17). Deities beginning from Brahmā and ending with Umā preside on *Buddhi*.

23. *Manas* (Mind) is two-fold : *Tattvarūpa* and another other than it. *Manas-tattva* has *Vaikārika-ahaṁkāra* as its material cause. The deities mentioned above (for *Buddhi-tattva)* and Indra, Kāma and Aniruddha are its presiding deities. *Manas* other than *Tattva-rūpa* consists of organ. It is two-fold : eternal and non-eternal. Eternal organ is the very nature of all souls viz , Supreme Lord, Goddess Lakṣmī, Brahmā and others. The non-eternal organ is outer one and is possessed by all souls down from Brahmā. It is five-fold : *manas*, *buddhi*, *ahaṁkāra*, *citta* and *cetana*.

24. *Indriyas* (Organs) are also two-fold : *Tattvarūpa* and different from it. Again they are two-fold : *Jñānendriyas* (Sense-organs) and *Karmendriyas* (Action-organs). The sense-organs are five of the forms of nose, tongue, eye, ear and skin. The action-organs are five : organ of speech, hand, leg, organs of excretion and of procreation. They are again two-fold : eternal and non-eternal.

Among them, *tattva-rūpas* are non-eternal. The organs of sense and action have *Taijasāhaṁkāra* as their material cause. Those organs of sense and action which are different from *tattva-rūpas* are eternal and are of the very nature of the Lord, Goddess Lakṣmī and all the souls. They are called as *Sākṣin*.

The ten organs of the Lord and Goddess Lakṣmī have each as their objects all i. e. smell and so on.

The organs of Brahmā and other souls, both in the liberated state and the bound state have as their objects which they are capable to grasp. The ten organs which are non-eternal and are different from *tattva-rūpa* are possessed by Brahmā and all other souls.

Their presiding deities are Brahmā and others as well as the Sun-god and others.

Even in the embodied state, *Sākṣin* the *svarūpendriya* has as its objects, soul, mind, their attributes, pleasure, pain and the like, nescience, time, and unmanifest *ākāśa* (space).

Sound and others become the objects of *Sākṣin* through external organs Super-sensory objects also are the objects of *Sākṣin*, as being known or unknown.

If *Sākṣin* is not accepted, then time, space and the like will remain unproved.

25. *Mātras* (Objects of knowledge) are so called from the root *mā* (to know). These objects are five : sound, touch, form, taste and smell. They are two-fold : *tattva-rūpa* and different from it. The *tattva-rūpas* are produced from the *Tāmasāhaṅkāra*. They are called as *Pañca-tanmātras* (five subtle elements). *mātrās* which are different from *tattva-rūpas* are *guṇas* and hence will be elucidated in that section. Umā, Suparṇī, Vāruṇī, Bṛahspati and others are their presiding deities.

26. *Pañcabhūtas* (five gross elements) are produced by the *Tāmasāhaṅkāra* through those five subtle-elements. They are : Ether, Wind, Lustre, Water and Earth. They are two-fold : *Tattvabhūtos* and other than them. Among them, Ether is created from the element of sound. Vināyaka is its presiding deity. Ether is ten times less than the *Ahaṁkāratattva*.

27. Wind is two-fold (i) of the form of *Prāṇa, Apāna* and the like; and (ii) different from it. Again it is two-fold : eternal and non-eternal. The eternal wind is Prāṇa and the like; it is the very nature of the Lord, Goddess Lakṣmī and of the liberated souls. The non-eternal which is other than *tattvarūpa* exists in embodied souls. The

tattvarūpa wind is created from the element of touch. Vāyu and others are its presiding deities. It is ten times less than Ether.

28. Lustre is two-fold : *Tattvarūpa* and other than it. Again it is two-fold as eternal and non-eternal. Eternal lustre is the very nature of the Lord, Goddess Lakṣmī and the liberated souls. The *tattvarūpa* lustre is created from the element of form and is non-eternal. It is ten times less than *Vāyutattva*. Brahmā, and other gods are its presiding deities.

29. Water is two-fold : *Tattvabhūta* and other than it. Again they are two-fold : eternal and non-eternal. The *tattvabhūta* water is created from the element of taste. Water other than *tattvabhūta* is eternal. It is the very nature of the Lord, Goddess Lakṣmī and the liberated souls. Brahmā and other gods are its presiding deities. It is ten times less than Lustre.

30. Earth is two-fold : *Tattva* and *Atattva*. Again it is two-fold : eternal and non-eternal The non-eternal earth which is *tattvarūpa* is created from the element of smell. The eternal earth which is different of *tattva* is the very form of the Lord, Goddess Lakṣmī and the liberated souls. Brahmā and other gods and goddess Dharā are its presiding deities. It is ten times less than Water. In measure it is double the Brahmāṇḍa or Cosmic egg.

Beginning from the Unmanifest and ending with the element Earth -- all exist outside the Brahmāṇḍa and they envelop it. The five gross elements viz. Ether and others which are *Tattvabhinna* exist within the Brahmāṇḍa and are ereated by the Lord.

If the existence of *Mahat-tattva* and others is not accepted, there will not be (firstly) the origin of the *Brahmāṇḍa*. (Secondly), there will not be any residences for gods and their various *aṁśi*-forms. (Thirdly), those

gods will not obtain the direct knowledge of the several forms of the Lord which pervade upto those several *tattvas* (elements). (Fourthly), there will be contradiction to the *pramāṇas* which advocate the existence of those *tattvas.*

31. Lord Viṣṇu having modified these *tattvas* as his semen created this Brahmāṇḍa. It has the width of fifty crore (*yojanas*). It is one with two shells; the higher shell is of gold; the lower is of silver. It is sustained by Lord Viṣṇu and god-Vāyu in the form of a tortoise. It is the abode of all beings and of the fourteen worlds. At the joints it has a crack subtle like the sharp edge of a knife. Four-faced Brahmā is its presiding deity.

Thereafter, the Lord entered inside the Brahmāṇḍa having placed in his stomach, parts of *tattvas* like *Mahat* and others. Then, while he was sleeping on the waters inside (the *Brahmāṇḍa*), there arose a lotus out of his navel. In that lotus four-faced Brahmā was born. From him were born all gods as well as mind and the like.

32. Then *Avidyā* (Nescience) originated. It is five-fold : *moha, mahāmoha, tāmisrā, andha-tāmisrā* and *tama.* Again it is four-fold : *Jīvācchādikā, Paramācchādikā Śaivalā* and *Māyā*. All kinds of nescience exist in the soul and is individual.

33. *Varṇas* (Speech sounds) are '*a*' and so on; they are fifty-one. All worldly and Vedic words are formed out of only fifty-one letters. Each is pervasive, beginning-less and eternal. They manifest by the sounds uttered. Each (word) expresses objects being qualified by the specific order of letters in it.

34. *Andhakāra* (Darkness) is that which is destroyed by light; it is not the absence of lustre. Because it is severed by the disc (weapon) and the like. And also because it has been drunk by Brahmā; because it envelops and because it is cognised independently.

35. *Vasanās* (Mental impressions) are the material causes of dream-objects. They originate from previous experiences and remain in the mind. As a stream they are infinite. They are expressed through the word *'saṁskāra'*.

36. *Kāla* (Time) explains systematically the life-span. It is manifold as 'moment', 'half a second' and so on. Each is pervasive. By nature, it has origin and destruction. It is self-existing and all-supporting. But the stream of time is eternal. It is the cause of the origin of all products.

37. *Pratibimba* (Reflection) is inseparable from *Bimba* (original) and is alike to it. It is two-fold : Eternal and non-eternal. All sentient souls other than the Supreme Lord are reflections of the Lord and are eternal. They have eternal and non-eternal attributes. The lower souls are the reflections of their immediately higher souls. The reflections of face and the like in a mirror and the like are non-eternal. They are caused by conditions like mirror and the like. But they are not of the forms of the originals; because, they exist facing opposite and possessing contrary qualities. Even the shadow is of the form of reflection, and not different It has light as the material cause. (Even though it is non-sentient), the word 'shadow' is sometimes used as referring to sentient souls because it has resemblance with reflection.

GUṆA (Quality)

1. Being a *guṇa* (Quality) is to be different from *doṣa* (defect).

Rūpa (Colour) is the quality which is the cause of the usage of (terms) 'white' and the like. It is seven-fold : white, black, yellow, red, green, brown, and variegated. Again it is two-fold : eternal and non-eternal. Again it is two-fold : manifest and non-manifest. Among them, the Supreme Lord possesses eternally all the seven colours viz. white, black, yellow, red and so on. Similar are the colours of Goddess Lakṣmī. In the case of all souls all manifest colours are eternal. In the case of Primordial Matter, three viz. white, red and black are eternal. Similar is the case with the three *guṇas* (*sattva* - white; *rajas* - red; *tamas* - black) The colour of *Mahat tattva* is golden. In the case of *Ahaṅkāra* and others, as they originate from substances having colours, they are believed to be having colours. In the gross elements viz. Lustre, Water and Earth, the colours are manifest and non-eternal. In the Ether there is unmanifest colour. Among them, Earth has seven-fold colours. Water has white colour. Lustre has shining white colour. The black colour is possessed by Ether and darkness. All colours are found in mental impressions and in reflections.

2. *Rasa* (Flavour) is the quality which is the cause of the usage of (terms) 'sweetness' and the like. It is six-fold : sweet, sour, saline, pungent, astringent and bitter. Like colour, it is divided into eternal and non-eternal.

The Lord and Goddess Lakṣmī have sweet flavour. There exist six flavours in Earth and in mental impressions. There is only sweet in water.

3. *Gandha* (Odour) is the quality which is the cause of the usage of (terms) 'fragrant and the like. It is two-fold : fragrant and non-fragrant. Like the previous one (flavour) it is divided into eternal and non-eternal. Fragrance alone is possessed by the Lord, Goddess Lakṣmī and the liberated souls. Both the varieties are found in Earth and the Mental impressions.

4. *Sparṣa* (Touch) is the quality which is the cause of the usage of (terms) 'cool' and like. It is three fold : cool, hot and lukewarm. It has also the division previously stated (i e. eternal and non-eternal). Therein, all the three exist eternally in the Lord and in Goddess Lakṣmī. It is cool in Water. The hot is found in Lustre, in *Kālakūṭa*-poison and in *Aparokṣa-jñāna* (Direct vision of the Lord).

5. *Saṅkhyā* (Number) is the cause of the usage of (terms) 'one' and so on. The 'one-ness' is two fold : eternal and non-eternal. That which exists in eternal objects is eternal and that which exists in non eternals is non-eternal. The 'two ness', 'three-ness' and others are all non-eternals, as everywhere they originate due to *apekṣā-buddhi* or enumerative intellect. The numbers begin from one and end in infinity. They reside in all categories.

6. *Parimāṇa* (Size) is the quality which is the cause of the usage of (terms) 'atomness' and the like. It is three-fold : atomic, big and medium. All the three sizes exist eternally and simultaneously in the Lord and in Goddess Lakṣmī. The eternal atomic size exists in all beings. The non eternal atomic size exists in non-eternals. The eternal big size exists in unmanifest space, primordial matter, and speech sounds. In the time of the nature of 'moment' and

'half a second', there exists non-eternal big size. There exists only non-eternal medium size everywhere in the produced substances. In the case of the liberated souls there exists big size in the form of eight-fold super-human powers.

7. *Saṁyoga* (Contact or Conjunction) is the quality which is the cause of the usage of (terms) '*saṁyukta*' (joined together) It is two fold : eternal and non-eternal. Mutual contact between the Lord and Goddess Lakṣmī, the Lord and the soul, and between unmanifest space and speech sounds is always eternal

The mutual contact between non eternal and eternal substances and between one non-eternal and another is always non eternal. The contact between two substances is not one alone; but it is distinctly different. The non-eternal contact is of only one variety. It arises by the action of either of the two. The contact between two wrestlers is not one alone; there arise two contacts. They arise because of the action of either of the two, like the contact between the post and the hawk. There is nothing like 'contact-produced contact'. (In the case of contact between the body and the book produced by the contact between the book and the hand), as there is non difference between the hand and the body, it is not proper to think that there arises another contact (viz. between body and book) from 'hand-book-contact'.

8. *Vibhāga* (Disjunction) is the quality which is the cause of the usage of (terms) 'disunited' (separated). It is two-fold : eternal and non-eternal. That existing in non-eternals is non-eternal. The mutual disjunction among the Lord's forms and also their disjunction from the Lord's original form is eternal and is expressed by the word '*viśleṣa*'. Due to (Lord's) unimaginable power it (*viśleṣa*– the eternal) is possible (in the Lord) simultaneously with '*saṁśleṣa*' (conjunction).

9. *Paratva* (Remoteness) and *Aparatva* (Proximity) are the causes of the usage of (terms) '(this is) remote', '(this is) near'. Each of them is two-fold : remoteness and proximity due to time and remoteness and proximity due to place. Again they are two-fold : eternal and non-eternal. The eternal remoteness due to both place and time exists in the Lord, Goddess Lakṣmī and the (liberated) souls. The eternal remoteness due to time exists in unmanifest space and other eternal substances. The non-eternal remoteness due to time exists in elders The non-eternal proximity due to time exists in youngsters. The non-eternal remoteness due to place exists in distant non-eternal substances. The eternal proximity due to place exists in the Lord and Goddess Lakṣmī. The non eternal proximity due to place exists in nearby objects.

10. *Dravatva* (Fluidity) is the quality which is the cause of 'flowing'. It is two-fold : eternal and non-eternal. Again it is two-fold : natural and produced or artificial. The eternal natural fluidity exists in the Lord, Goddess Lakṣmī and in the gods residing inside waters. The non-eternal natural fluidity exists in water. The artificial fluidity exists in ghee, gold and the like.

11. *Gurutva* (Weight) is the special cause of 'falling down'. It is two-fold: eternal and non-eternal. The eternal weight exists in the Lord and Goddess Lakṣmī. The weight of Lord Kṛṣṇa was directly experienced by Yaśodā. The weight possessed by the *Yogis* (mystics) and the liberated souls falls under their eight-fold super-human powers. The non-eternal weight exists in stones and the like which are only the produced substances. There is no weight in the five subtle elements, wind, ether and darkness.

12. *Laghutva* (Lightness) is the quality which is the cause of speed or velocity. It is two-fold : eternal and non-eternal. The eternal lightness exists in the Lord and

other substances except the unmanifest space and speech sounds. The non eternal lightness exists in non-eternal substances. The fact that lightness is the cause of speed, is proved directly in Lustre and the like by witnessing more speed due to more lightness. If lightness is considered to be only a negation of weight (and not an independent quality), it is assailed by the contradictoriness (i.e. weight is the negation of lightness). Secondly, it is so (i e. lightness is an independent quality) because its knowledge is possible without the knowledge of its counter co-relate (i. e. weight).

13 *Mṛdutva* (softness) is the cause of the usage of the (term) 'softness'. It is two-fold : eternal and non-eternal. The eternal exists in the Lord, Goddess Lakṣmi and in the liberated souls. The non-eternal softness exists in all produced substances excluding ether, time, nescience, darkness, lustre and wind.

14. *Kāṭhiṇva* (Hardness) is two-fold : eternal and non-eternal. The eternal exists in the Lord and Goddess Lakṣmī. The non-eternal exists in non-eternal embodied substances. It should not be stated that hardness is the close conjunction of parts and not a separate quality. Because, there arises the cognition as 'this is hard' even without the cognition of the two conjoined parts. Otherwise, even 'weight' will not be a separate quality.

Thers is no *Pṛthaktva* (seprateness) over and above *anyonyābhāva* or mutal non-existence.

15. *Sneha* (Viscidity) is two-fold : mental attachment or love and the cause of lumping up of powder and the like. Both are two-fold : eternal and non-eternal. The former (i. e. eternal) metal attachment exists only in sentients. The non-eternal mental attachment exists in worldly beings. The eternal cause of lumping up of powder and the like exists in the Lord and Goddess Lakṣmī. The non-eternal exists only in water.

16. *Śabda* (Sound) is *Dhvani* (sound). It is two-fold: eternal and non-eternal. The eternal belongs to the Lord, Goddess Lakṣmī, the liberated souls and to those who have reached dark hells. The non-eternal exists everywhere except in unmanifest space, nescience, darkness, and speech sound. It is not proper to consider it (sound) as a quality belonging only to ether; because, (among the five qualities viz, sound, touch, colour, flavour and odour) the previous ones continue to exist in the latter substances (viz, ether, wind, lustre, water and earth), because it is so stated in scriptures like the *Bhāgavata* and because of our experience.

17. *Buddhi* is *jnāna* (knowledge and cognition). It is the quality which is the cause of all practical dealings. That knowledge is two-fold : eternal and non-eternal. Again it is two-fold : true and false. Therein, the eternal true knowledge is the very nature of the Lord, Goddess Lakṣmī, and of good souls. The eternal false knowledge is the very nature of bad souls. The non-eternal false knowledge is possessed by all souls like Rudra and others. Brahmā, Vāyu, Sarasvatī and Bhāratī do not possess false knowledge.

Again knowledge is two-fold : experience and recollection. The Lord, Goddess Lakṣmī and the liberated souls possess only experience and not recollection produced by mental impressions. The recollection is possessed by all souls beginning with Brahmā.

18. The experience is three-fold : perception, inference and verbal testimony. The knowledge possessed by the Lord and Goddess Lakṣmī is always of the form of perception, and not of inference nor of verbal testimony. But Brahmā and others possess all the three-fold knowledge.

19. *Sukha* (Pleasure) is (a quality) which all consider agreeable. It is two-fold : eternal and non-eternal. The

eternal is the very nature of the Lord, Goddess Lakṣmī and good souls. The non-eternal pleasure is possessed by all souls beginning with Brahmā only in the worldly state. Like knowledge, both have many gradations. But the ever-transmigratory souls have pleasure mixed with sorrow. The souls fit for dark hells have non-eternal and graded pleasure only in worldly states.

20. *Duḥkha* (Sorrow or pain) is (a quality) considered to be disagreeable. That also is two-fold : eternal and non-eternal. The eternal sorrow or pain is graded and is the very nature of souls fit for dark hells. The sorrow mixed with pleasure is the very nature of ever-transmigratory souls. The non-eternal sorrow is possessed by all souls.

21. *Kāma* (Desire) is *icchā* (wish). It is two-fold : eternal and non-eternal. Again it is two-fold : wicked and non-wicked. Therein, the eternal non-wicked desire forms the very nature of the Lord, Goddess Lakṣmī and or good souls. The non-eternal non-wicked desire belongs to all souls in the worldly life. The eternal wicked desire forms the very nature of the (souls) fit for only dark hells. The non-eternal wicked desire exists in Rudra and all souls. Brahmā, Vāyu and their consorts do not possess desire for unworthy objects.

22. *Krodha* (Anger) is *dveṣa* (hatred or dislike). It is two-fold : eternal and non-eternal. The eternal anger forms the very nature of the Lord, Goddess Lakṣmī and all souls. The non-eternal (anger) exists externally in all souls.

23. *Prayatna* (Volition) is *pravṛtti* (action). It is two-fold : eternal and non-eternal. The eternal volition is the very nature of the Lord, Goddess Lakṣmī and of all souls. The non-eternal volition belongs to all worldly souls.

The qualities from *buddhi* to *prayatna* are attributes of the mind and are non-eternal. (They are not the attributes of the soul), because the soul is their master and experiencer.

24. *Dharma* and *Adharma* are *Puṇya* (unseen merit) and *Pāpa* (unseen demerit). They are two-fold eternal and non-eternal. Again they are two-fold : a little and ample. The non eternal merit and demerit are two-fold as produced by desireful actions and produced by desire-less actions. The Lord and Goddess Lakṣmī never have contact with merit and demerit. The eternal merit is the very nature of all good souls beginning with Brahmā. It manifests by their auspicious deeds performed after they attain the direct vision of the Lord. And it becomes the cause of their excessive bliss in the liberated state.

The non-eternal merit belongs externally to all souls. It is produced by both desireful and desireless actions. The merit which arises due to desireless actions before the direct vision of the Lord, becomes the cause of the direct vision of the Lord through purifying the inner heart.

The merit caused by desireful actions is non-eternal and is the cause of the heaven and other desired fruits. The non-eternal is again two-fold : desirable and non-desirable. Some non-desirable merit terminates by enjoying it (its fruits); some other perishes by the direct vision of the Lord.

The desirable merit does not perish by the direct vision. It becomes favourable after the direct vision or the liberation, for enjoyment.

The merit caused by desireful action is again two-fold: commenced and non-commenced. The commenced is that which has been begun to be enjoyed. The non-commenced is that which is accumulated but not begun to be enjoyed. (The commenced is two-fold : a little and

ample). In the case of Brahmā and other good souls, the ample commenced merit perishes only by enjoyment. If it is a little, it perishes by direct vision of the Lord.

In the case of Rudra and all good souls, the commenced demerit perishes by suffering it.

The demerit which is eternal and very little forms the very nature of Rudra and other good souls. It manifests after the direct vision of the Lord by offending one's superiors. In the case of gods, it (offending superiors) becomes the cause of the decrease in the bliss to be enjoyed in the liberated state. But in the case of the best human beings, it becomes the cause of the decrease in the accomplished pleasure.

The eternal and ample demerit is the very nature of the souls fit for dark hells. It becomes the cause of their reaching dark hells. Their very little demerit is the cause of ripening of their hatred towards the Lord. The demerit performed after the ripening of the hatred (of the Lord) is the cause of their suffering extreme sorrow and pain in the dark hells. Their non-eternal merit becomes the cause of worldly prosperity; it never becomes the cause of heavenly or other-worldly happiness.

By the ripening of the hatred (towards the Lord), all the accumulated desired merit becomes destroyed. The non-desired merit does not perish. The non-desired demerit continues to remain in the dark hells. The commenced merit and demerit perish only by experiencing them.

These two viz , merit and demerit have the designation as 'adṛṣṭa' (Destiny). It is only the cause towards all effects.

25. *Saṁskāra* (Mental impression) is four-fold : velocity, reminiscent impression, eligibility and elastisity.

The velocity is the quality which is the cause of actions like running. It is two-fold : eternal and non-eternal. The eternal velocity is the very nature of the Lord, Goddess Lakṣmī, primordial matter and of the souls.

The non-eternal velocity exists in all substances except the unmanifest space and speech sound.

The *bhāvanā* or reminiscent impression, a (variety of) *Saṃskāra* is caused by experience and is the cause of recollection. It is always non-eternal. As the Lord, Goddess Lakṣmī and liberated souls do not possess recollection, they do not have *bhāvanā*.

The eligibility called as *'haṭha'* is beginningless. It arranges the gradation in the liberated state and dark hell and also in the means of the two. Otherwise there will result chaos and confusion. It is the very nature of Brahmā and all souls.

Elasticity is the tendency to recover the previous (original) form. It is two-fold : eternal and non-eternal. The eternal (elasticity) is the very nature of the Lord, Goddess Lakṣmī and others. The non-eternal exists in mat, bow and the like.

26. *Āloka* (Light) is the quality which is the cause of the knowledge of colour and the like. It is two-fold : eternal and non-eternal. The eternal is the very nature of the Lord, Goddess Lakṣmī, and the liberated souls. The non-eternal exists only in non-eternal Lustre. The light is a quality as it follows the going and coming of the lamp with the lamp itself.

27. *Śama* (Steadiness) is the firmness of the intellect in the Lord. It is two-fold : eternal and non-eternal. The eternal steadiness is the very nature of the Lord, Goddess Lakṣmī, Brahmā and other good souls. The non-eternal belongs to all souls externally.

28. *Dama* (Self-control) is the control of senses. Like *Śama*, it is also two-fold : eternal and non-eternal.

29. *Kṛpā* (Mercy) is *dayā* (compassion). It is also two-fold : eternal and non-eternal. The eternal is the very nature of the Lord, Goddess Lakṣmī and good souls. The non-eternal belongs to all souls.

Titikṣā (Forbearance) is tolerating the pairs like pleasure and pain. Like mercy it is eternal and non-eternal.

30. *Bala* (Strength) is the quality which is conducive to act (independently) without depending upon others. It is two-fold : eternal and non-eternal. The eternal strength belongs to only sentients The non-eternal belongs to worldly beings externally.

31. *Bhaya* (Fear) is two-fold : eternal and non-eternal. The eternal fear forms the very nature of demons. The non-eternal fear belongs externally to all souls beginning from Brahmā.

32. *Lajjā* (Bashfulness) also is two-fold : very nature and not very nature. The bashfulness which is the very nature belongs also to Goddess Lakṣmī and others. The non-eternal belongs to worldly beings.

The qualities from *Gāmbhīrya* (Profundity) upto *Saundarya* (Beauty) should be understood like the previous ones as two-fold.

By the term '*prabhṛti*' one must understand other qualities like *Śabda* or sound.

The colour, flavour, odour, touch and sound exist in Earth both *pākaja* (caused by baking) and *apākoja* (not caused by baking). Elsewhere they are *apākaja*.

Chapter III

PRAMĀṆĀNI (Means of Valid Knowledge)

1. *Kāraṇa* (Cause) is two fold : *Upādāna-kāraṇa* (material cause) and *Apādānakāraṇa* (instrumental cause). The *Pariṇāmīkāraṇa* (modifying cause) itself is the material cause. The *Apādānakāraṇa* itself is *Nimittakāraṇa*. The effect is constituted of both 'Being' and 'Non-being'. Prior to the production, it is 'being' in the form of 'cause' and 'non-being' in the form of 'effect'. After the production, it is 'being' in the form of 'effect' and 'non-being' in the form of 'cause'.

There is both distinction and non-distinction between the cause and the effect. The quality, action and generality which are co-existensive with substances are non-distinct from those (substances) which possess them. But the non-co-extensives are both distinct and non-distinct. The qualities possessed by the material cause (continue to) exist in the effect.

2. The process of the origin of knowledge is (as follows) : The soul contacts the mind; the mind, the sense-organ; and the sense-organ, the object. Then inner organ (i.e. mind) itself modifies in the form of knowledge.

From knowledge (there arises) desire. From desire (there arises) action. The cause of direct vision of the Lord is the contact itself which is the contact between the sense-organ and the object. There is only contact of the sense-organs even with qualities and others (possessed by the object). Between the knowledge and its object, there

is the relation of *Viṣaya* (object) and *Viṣayin* (having an object). Because, there cannot be any contact of the knowledge existing in the inner organ, with pot and the like existing outside.

3. The *Jñāna-karaṇa* (primary means of knowledge) is three fold : *Pratyakṣa* (Perception), *Anumāna* (Inference) and *Śabda* (Verbal Testimony). The means which generate correct or true knowledge are valid and the means which generate wrong or false knowledge are invalid. The correct or true knowledge is also (called)' '*Pramāṇa*'. The *Sākṣin*, the inherent intuitive sense-organ also is of the form of valid perception.

The six sense-organs viz., the eye and others produce knowledge through the process of the contact of the sense-organ with the objects. The mind is the instrument of recollection through mental impressions The correct or true recollection or memory is also *Pramāṇa* or valid.

The sense-organs produce wrong or false knowledge due to the influence of defects.

The knowledge of *Vyāpti* (Invariable concomitance) and the existence of its proof in a proper place are helpers to Inference (inferential knowledge). As such, there is no need of the rule of the knowledge of the (existence of the *hetu* as an) attribute possessed by the subject (of the inference).

4. The cause of the Verbal Knowledge is three-fold : the knowledge of the expressive power (of the word). of the verbal (syntactic) expectancy and of proximity (of words) There is no need also of the knowledge of congruity. Because, even the word expressing an absolutely non-existent entity is seen to cause knowledge. (For the rise of the verbal knowledge), the recollection of the object is not an independent cause; because it is included in the knowledge of the (word's) expessive power.

The *Vyāpti* is invariable concomitance. The expressive power is the relation between the word and the object, the former being 'expresser' and latter 'expressed'. And its cognition happens due to similarity among all smokes and fires and all words and objects. And it is not due to the cognition of the generality (between the smoke and the fire, and so on).

The knowledge arising from Perception and others is determinate only and not indeterminate; because there is no proof to believe so (to be indeterminate).

5. *Pratyakṣa* (Perception), the means of valid knowledge is eight-fold : *Sākṣin,* six sense-organs (including mind) and valid knowledge.

6. *Anumāna* (Inference) is three-fold : *Kevalānvayin* (affirmative alone), *Kevalavyatirekin* (negative alone) and *Anvaya-vyatirekin* (affirmative and negative).

The *Kevalānvayin* possesses that *vyāpti* which is understood as associated with only an affirmative illustration. It is independently the cause of inferential knowledge.

The *Kevalavyatirekin* possesses the *vyāpti* which is understood as associated with only negative illustration. It is not a direct (independent) cause of inferential knowledge; but becomes the cause through the knowledge of the *vyāpti* associated with only affirmative instance. Because negative concomitance is dissociated from the subject under discussion.

The *Anvaya-vyatirekin* possesses the *vyāpti* which is understood as associated with both (affirmative and negative instances). Here also, only the knowledge of the *Anvaya-vyāpti* is the cause of the inferential knowledge. (Even though *anvaya-vyāpti* is thus the cause of the inferential knowledge), the three-fold division of Inference is because of the distinction in the causes of the knowledge of *vyāpti*.

Again, Inference is two-fold : *svārtha* (for oneself) and *parārtha* (for others). The *svārtha* is the cause of one obtaining inferential knowledge for oneself and the *parārtha* is the cause of imparting inferential knowledge to others.

There need not be the rule of five members of an inference. One should employ so many members without which there cannot arise the inferential knowledge.

7. *Āgama* (Verbal Testimony) is two-fold : *Pauruṣeya* (human compositions) and *Apauruṣeya* (not human compositions). The human compositions of only the trustworthy persons are valid and authoritative. The trustworthiness of the speaker consists of (1) perfect and true knowledge of the subject intended to impart; (2) absolute absence of wrong understanding, carelessness, deceitful desire, defective sense-organs and others; and (3) following the Vedas; for example, the *Mahābhārata*. The entire Veda which is not human composition is valid and authoritative. The fact that the Veda is not human composition is proved by the Veda itself.

That Veda alone, the meaning of which has been determined by six-fold interpretational canons viz. *Upakrama* (commencement) and others causes true knowledge. Otherwise it causes wrong knowledge.

8. The sense of the Veda is three-fold : The Lord, gods like Brahmā & others, and the Lord's forms residing in them. The Lord is expounded through the super-primary word-power. All else is expounded through primary power (denotation), implication, indication, metaphor, conventional metaphor, and conventional implication.

The primary or expressive power (denotation) is also three-fold : etymological, conventional and etymologico-conventional. *Rūḍhi* or convention is ample usage; e. g. the words *'gauh'*, *'ghaṭah'* etc., denoting the cow, the pot,

etc. *Yoga* or etymology is expressive power of the parts of a word; e.g. the words *'pācaka'* etc. denoting (cooks like) Devadatta and others. Combination of both is *Yogarūḍhi*, e.g. the words *'paṅkaja'* &c. denoting the lotus and the like.

Lakṣaṇā or implication is the word-power which functions when the denoted sense becomes incompatible and the implied sense is connected with the denoted sense, e.g. in the sentence *'Gaṅgāyām ghoṣah'* (Hamlet is on the Ganges), the word *'gaṅgāyām'* (on the Ganges) means *'gaṅgātīre'* (on the bank of the Ganges).

Gauṇī or indication is the word-power which gives the sense having similarity with the primary (denoted) sense; e.g. the sentence *'Agnirmāṇavakaḥ'* (The boy is fire) means that the boy is lustrous like fire.

Upacāra or metaphor functions in cases like the usage of the word 'Lion' with reference to a lion drawn in a picture. Moreover, if there is abundant usage, the word-power is called *'Rūḍhopacāra'* or conventional metaphor; e.g. the usage of the root *'Daḥ'* (burn) with reference to red-hot iron.

Rūḍhalakṣaṇā or conventional implication functions in cases like the usage of statements like *'Mārgāḥ calanti'* (Roads move) even though the roads are stationary.

Lakṣaṇā or implication is also three-fold : *Jahat* (Abandoning), *Ajahat* (Non-abandoning) and *Lakṣita* (Implied). The *Jahat-lakṣaṇā* is that wherein the primary sense is abandoned; e.g. the word 'Ganges' when implies 'bank'. The *Ajohat-lakṣaṇā* is that wherein the primary sense is not abandoned; e. g. when (in the sentence *'Chatriṇo gacchanti'* (Umbrella-holders are going), the word *'Chatrin'* (Umbrella-holder) implies 'non-umbrella holders' also.

The *Lakṣita-lakṣaṇā* is the word-power wherein through the relation of the implied sense, a sense connected with it is implied; e g. in the sentence like '*Sarve ekībhavanti*' (All become one), the suffix '*Cvi*' conveys the implied sense of 'oneness of thoughtful persons' through the implied sense of 'oneness of thoughts'.

These word-powers function in the world.

As regards the Lord, there function super-etymology and super-convention. The super-etymology functions in the case of words like 'Indra etc., which are used in worldly expressions, when they denote the Lord. Because, the etymological sense of the word 'Indra' is 'supremacy' and it unlimitedly exists only in the Lord. And because, the limited supremacy found in god Indra is also dependent upon the Lord. In the case of words '*Nārāyaṇa*' and the like, there functions *Mahāyogarūḍhi* or super-etymologico-conventional power.

9. The *Śakti* or word-power (yielding the sense) refers to an individual object only, which has relevant connection and not to an individual qualified by generality. Because, thereby arises the defect *gaurava* (cumbrousness). The knowledge of the generality arises as it is inseparably connected with the individual.

The meaning of a sentence is possible at some places by supplying a word, at other places by repetition and at some other places by the purport or intention (of the speaker).

10. An injunction gives the knowledge which prompts action. A prohibition gives the knowledge which causes withdrawal from action. The sense of the suffix of *vidhi* (injunction), is (three-fold) : causing no evil, possibility of the action and being the instrument of desired fruits. It (the sense) is not giving rise to *apūrva* (unseen merit or demerit); because it can be guessed. And that *apūrva* exists in the abode of the fruit, and not in the abode of the action.

In injunctions like *"(Śatruvadhakāmaḥ) śyenenābhicaran yajeta"* [(One desiring enemy's death) sould perform the hawk sacrifice], there functions *lakṣaṇā* or implication as the injunction is the instrument of desired fruit.

It (the prohibited action) is the cause of strong evil in the form of hell and the like. The sense of prohibition is (two-fold) : giving rise to strong evil and absence of the instrument of desired fruit.

11. The *apabhraṁśa* (incorrect) words possess no kind of power. But, there arises the understanding of their sense due to an illusory word-power or due to modern convention (regarding meaning of those words).

The Vedic words are all perfect. And the incorrect words are all imperfect. The perfection arises due to their being generated according to grammar; its absence causes the imperfection.

12. Both the *utpatti* (origination) and the *jñapti* (ascertainment) of the validity of the (knowledge caused by) *pramāṇas* is *svataḥ* (intrinsic). As regards the validity of the origination it is intrinsic as it arises due to the same causes which give rise to the knowledge. And as regards the ascertainment of the validity of the knowledge, it is also intrinsic because it is cognised (inevitably by the *Sākṣin* (intuitive and infallible perception) which cognises the knowledge (produced by sense-organs). Otherwise there would result the fallacy of infinite regress.

(If one objects), if it is intrinsic, doubts are impossible and they sublate the contention, (it is replied), (the intrinsic nature of ascertainment is quite cogent), because the intrinsicality is generally valid. Because, it is accepted that in the presence of *bādhaka* (invalidating element), the *Sākṣin* does not cognise the validity.

The invalidity of knowledge regarding both its origin and ascertainment is extrinsic.

Chapter IV

SṚṢṬYĀDYAṢṬAKARTṚTVA-NIRŪPAṆAṀ

[Elucidation of (Lord's) eight-fold Agency like Creation &c.]

Having thus elucidated categories (in the universe) now is elucidated their creation and others, because, the knowledge of the Lord who is the agent of their creation &c., is the means to Liberation.

At the end of the *pralaya* (universal dissolution), the Lord desires to create the universe. Then He stirs the *prakṛti* (Primordial matter) having entered it Then, He divides it in the form of three *guṇas*. Thereafter, He creates all elements from *Mahat* (the great or the first produced element) to *Aṇḍa* (the cosmic egg), and their presiding deities viz., god Brahmā and others. Then having placed portions of sentient souls and non-sentient matter in His stomach, He enters the *Brahmāṇḍa* (cosmic egg). Thereafter, at the end of thousand divine years, He produces through His navel a lotus. And that lotus arises at the end of the first half of the very first Brahmā's period (of hundred years). In that lotus four-faced Brahmā is born. The four-faced Brahmā having no recollection of the means of world-creation, performs penance for one thousand divine years. The Lord having become pleased by that penance creates from His body the five elements. Then being the indweller of the four-faced, He becomes the bearer of that name (Brahmā) and creates the fourteen worlds with the five elements and with the petals of the lotus (of his navel). Again, all the gods are born inside the cosmic egg.

There is birth to Goddess Lakṣmī and other eternals also of the form of *parādhīnaviśeṣāvāpti* [acquisition of special aspects (or powers) that is dependent upon the other (viz. Lord).]

On every Brahmā-day there occurs creation and destruction of the three worlds viz Bhūḥ, Bhuvaḥ and Svaḥ. One Brahmā-day is of thousand four fold *yugas* (ages); it contains fourteen *manvantaras* (Manu's periods). Each Manu enjoys the rule for a period extending to seventy-one four-fold *yugas* and eighteen and half lakhs of years. Similarly, there occur fourteen Indras as the rulers of heaven (during one Brahmā-day.)

3. The *yugas* (ages) are four-fold : Kṛta, Tretā, Dvāpara and Kali. Among them, Kṛtayuga extends to a period of four thousand years of the gods' calculation. Each *sandhikāla* (intervening period between any two ages) consists of four hundred years before and after. Similarly, Tretāyuga extends to three thousand years and each intervening period consists of three hundred years before and after. Similarly, Dvāparayuga has two thousand years and each intervening period consists of two hundred years before and after. So also, Kaliyuga has one thousand years. Each intervening period is of one hundred years before and after. Thus the four *yugas* extend for twelve thousand years. One recurrence of all the four *yugas* is called '*Mahāyuga*' (Great age) (equivalent to twelve thousand years).

4. A specific period of world-creation is called 'Kalpa'. It is two-fold : Mahākalpa and Pādmakalpa. Mahākalpa is that period of creation from *Mahat* upto cosmic egg. And Pādmakalpa is the period of the creation of the lotus (from Lord's navel) and of the four-fold Brahmā within the cosmic egg. The same (Pādmakalpa) is called Brahmakalpa. The Brahmakalpa is also two-fold : Dinakalpa and Manukalpa. The period of daily

creation is Dinakalpa; there are eighteen thousand Dinakalpas Each Brahmā's day consists of fourteen Manukalpas.

During each Brahmā's day, when there happens the torture of *sāttvika* beings at the hands of *rājasa* and *tāmasa* beings, there occur Lord's incarnations as *Matsya* (Fish), *Kūrma* (Tortoise) and so on. There too, during Vaivasvatamanvantara, there occur ten incarnations. During other Manvantaras, there occur other incarnations.

Due to these incarnations, there happens the destruction of wicked beings and protection of good beings.

5. *Sthiti* (Preservation) is the protection (of the world), done by the Lord having entered the world in manifold forms with various states like waking and others. The states are five-fold : (1) *Jāgrat* (waking), (2) *Svapna* (dream), (3) *Suṣupti* (deep-sleep), (4) *Moha* (swoon) and *Turīya* (Liberation).

(1) The *Jāgradavasthā* is the origin of pleasure and pain from the experience of respective objects (of sense-organs) caused by the *abhimāna* (wrong sense of identification of the self) with the body, sense-organs and others. Its prompter is the Lord designated as 'Viśva' who resides at the end of the right eye. He has seven limbs and nineteen faces. In that state, the soul residing in the heart reaches Viśva dwelling in the right eye. [There are two-fold souls *śaṁśa* (having parts) and *niraṁśa* (having no parts).] The souls having parts (reach Viśva) through a part and those having no parts through lustre. This state is possessed by all souls beginning with Brahmā.

6. (2) The *Svapnāvasthā* is the state of experiencing dream-objects through the mind having no *abhimāna* with the body, sense-organs and the like. Its prompter is the Lord named Taijasa who residing in the mind exists in the

place of throat. He has also seven limbs and nineteen faces. All souls experience the dream-state. Therein, the soul reaches Taijasa.

(3) The *Suṣupti* is that state wherein there is only the experience of one's inherent form without the perception of both the external and dream-objects. Therein, all sense-organs cease to function. Its prompter is (the Lord named) Prājña. Then the soul reaches Him. This state is experienced by all souls beginning from Rudra. It should be understood that in the waking state Viśva becomes one with both Taijasa and Prājña; and so on.

(4) The *Mohāvasthā* is the swoon-state. Therein there is the experience of only pain. Its prompter is the Lord. But His form is not known by us; the revered elders should be asked. This state is experienced by all souls beginning from Rudra. Therein, the soul reaches the Lord (not fully but) in half manner.

(5) The *Turīyāvastha* is the *Mokṣa* (Liberation). It will be narrated (Chapter VI). Its prompter is the Lord named as Turīya. He resides in the head, twelve *aṅgulas* above the bottom of the nose. Similarly, the Lord alone is the protector even in the womb and the like.

7. *Saṁhāra* (Destruction) is *Pralaya* (Dissolution) It is two-fold : *Mahāpralaya* (Great dissolution) and *Avāntarapralaya* (Intermittant dissolution). *Mahāpralaya* consists of the dissolution of all from the three *guṇas* upto the cosmic egg and also of their presiding deities like Brahmā and others. Then the Lord desires to destory. Due to that desire, there arises flames of fire from the mouth of the Lord residing inside Śeṣa. Thereby, the cosmic egg together with its cover burns to ashes. The effects dissolve in their respective causes.

There remains only *Prakṛti* (Primordial Matter). Then the great water of the form of Goddess Lakṣmī (pervades

everywhere). Therein the Lord named 'Śūnya' lies down on the *Vaṭapatra* (fig-leaf) of the form of Goddess Lakṣmī. All the souls enter the stomach of the Lord. There happens no destruction of *Śrībhāga* in the three regions viz., Śvetadvīpa, Anantāsana and Vaikuṇṭa. So also, there is no destruction of Andhatamas. But the non-eternal hells like Raurava and others become destroyed. Through *Prakṛti*, *Kṣaṇakāla*, *Lavakāla* and others are alone created.

The *Avāntarapralaya* is two-fold: *Dainandinapralaya* (Day-to-day dissolution) and *Manupralaya* (Dissolution at the end of Manu's period). The *Dainandinapralaya* is the destruction which happens during each Brahmā's day at the commencement of the night. Then there occurs the destruction of worlds viz., Bhūḥ and others. Then gods like Indra residing in the Svarloka (heaven) depart to *Maharloka* and higher worlds.

The *Manupralaya* is the destruction which occurs at the end of each Manu's period. Then there does not happen the destruction of the three worlds viz., Bhūḥ and others. There occurs the destruction of only human beings existing in the *Bhūrloka* (mortal world). Those beings residing in the other two worlds (Bhuvaḥ and Svaḥ) depart to *Maharloka* and other higher regions. Then all the three worlds (*Bhuḥ*, *Bhuvaḥ* and *Svaḥ*) become filled with water.

8. *Niyamana* (Control) is Lord's urging; because whatever is done by anybody, all that is done due to Lord's urging only.

9. *Jñāna* or knowledge is also dependent upon the Lord because whatever knowledge is caused by any means to anybody, all that is caused by the Lord Himself. It is two-fold: cause for *saṁsāra* (worldly life) and cause for *mokṣa* (liberation). The cause of worldly life is that

knowledge of the form of the sense of mine and the like towards body, progeny, wife and others. The cause of liberation is that knowledge of the form of direct-vision of the Lord according to one's competency. It is caused by the wealth of manifold means. The direct vision of the Lord occurs only to good souls beginning from four-faced Brahmā and ending with best human beings. It does not occur to fit-for-hell souls.

During each Brahmakalpa there occurs to each one of the *Ṛju* souls direct vision of the Lord and Liberation.

MOKṢASĀDHANANIRŪPAṆAM
(Elucidation of the means to Liberation)

1. The various means of the direct vision of the Lord which is the means to Liberation are : (1) Detachment from the enjoyment of the worldly and other-worldly fruits due to perceiving manifold worldly miseries and due to association with good beings; (2) Wealth of *sama* (intellect firm in Lord), *dama* (self-control) and the like; (3) Wealth of study of scriptures; (4) Resorting to the Lord; (5) Residence at preceptor's abode; (6) *Śravaṇa* (Listening of the form of the knowledge of the sense) of true scriptures through his (preceptor's) instruction; (7) *Manana* (Contemplation) is the examination which is synonymous with *Mīmāṁsā* (Investigation) for the sake of confirming the truth known from the preceptor; (8) Devotion to the preceptor; (9) Devotion to the Lord befitting to one's competency; (10) Compassion towards one's inferiors; (11) Affection towards one's equals as to one's self; (12) Devotion towards superiors; (13) Performance of *nivṛtta* (unselfish and God-devoted) actions; (14) Complete abandonment of prohibited actions; (15) Full submission to the Lord; (16) Perfect knowledge of gradation among souls; (17) Knowledge of five-fold differences; (18) Knowledge of the discrimination between *Prakṛti* and *Puruṣa;* (19) Condemning the wrong-doers; (20) Worship.

These are common to all (good) souls beginning from Brahmā.

2. Preceptors are also two-fold : *Niyata*–preceptors and *Aniyata*–preceptors. The *Niyata*–preceptors are those

who impart instruction in the lore concerning the specific form of the Lord befitting to the nature of the pupil, having known it (nature) thoroughly. Sages are such preceptors of the best human beings. (Superior) sages and gods are such preceptors of (inferior) sages and emperors; (superior) gods are of (inferior) gods.

Among them too, god named Sumanas, worthy of Garuḍa's place is the *niyata*-preceptor of the two gods named Surūpa and Śāntarūpa who are fit for places of Sūrya and Candra. Similarly, the same Sumanas, worthy of Garuḍa's place is the *niyata*-preceptor to the god named Sumanta who is fit for Indra's place. The *Ṛju* named Lātavya worthy of Brahmā's place is the *niyata* preceptor of both viz., of Sumanas fit for Garuḍa's place and of Ugratapas fit for Rudra's place.

For the human beings, *śravaṇa* or understanding the sense of scriptures under a preceptor goes on for several births. The period of *śravaṇa* for those who are fit for the places of Sūrya and Candra extends to four *Manvantaras*. The period of *Śravaṇa* is ten *Manvantaras* for the soul fit for Indra's place. And the period for those who are fit for the places of Rudra and Garuḍa is Sārdha - parārdha (= Brahmā's seventy-five years).

3. *Aniyata*-preceptors simply impart the knowledge of Lord's real nature. One should study under them also. (Secondly), one should never abandon the preceptor first obtained. If a better preceptor is available, he can be obtained without the permission of the first obtained. If an equal preceptor is available, he can be obtained with or without the permission of the first. If an inferior preceptor is to be obtained, one must seek the permission of the first.

All superior souls upto Brahmā are ever preceptors. One should profess devotion to them befitting to their

greatness; because they allow us to secure Liberation, because they impart knowledge (leading to Liberation), and because they enjoy the fruits of *sravaṇa* &c. performed by disciples. In this matter, the preceptor gets the fruits eight times more than what the disciple gets. His (preceptor's) preceptor gets fruits double to what he (preceptor) gets. Their superiors get fruits two and half times. The gods get thousand times. Four-faced Brahmā gets fruits multiplied by *mahaugha*.

Among them (preceptors), because of possessing thirty-two characteristics, Brahmā is the supreme preceptor. Rudra and others in their order possess lesser number of characteristics and are minor preceptors. Therefore, preceptors' grace should be secured through devotion to preceptors.

The gradation (among souls) has been elucidated by my revered preceptor in his work '*Tāratamyasaṅgraha*' and it should be learnt through it alone.

4. *Upāsanā* (Worship) is two-fold : one is of the form of continuous study of scriptures and the other of the form of (pure) meditation. In the case of some eligible persons, they secure direct vision (of the Lord) through continuous study of scriptures; others secure it through meditation. Meditation is unbroken remembrance of only matters connected with the Lord neglecting all other matters. This itself is called '*Nididhyāsana*'. It (meditation) is possible to one who has obtained definite knowledge in the form of 'This is thus' by abandoning ignorance, doubt and false knowledge through study and reflection (of scriptures).

The worship performed by *Ekaguṇopāsakas* (those who worship only one quality of the Lord) is concerned with the (form of the) Lord, as characterised with only one quality of the Lord viz., *Ātmatva* (Inner soul). The best of human beings worship the form of the Lord as chara-

cterised by four qualities viz. *Sat* (Existent) *Cit* (Sentient), *Ānanda* (Blissful) and *Ātman* (Inner soul). Gods, sages and the like worship the form of the Lord, befitting to their competency, characterised by manifold qualities. Among the gods, Brahmā worships the Lord as having infinite forms, each form characterised by infinite qualities and functions, which are described in the Vedas. Goddess Sarasvatī worships the Lord in His functional aspect in the sense of All-functioner. Garuḍa and Rudra worship the infinite forms of the Lord in the aspects of His qualities and functioning as possessing all qualities and as All–functioner. Indra and the like worship the Lord as possessing all qualities, as All–functioner and as having all forms.

Some sages worship the Lord in the *Bimba*-form indwelling the body. Human beings worship the Lord indwelling the fire and the idols. Gods, some sages, Gandharvas and Apsarasas worship the Lord as all-pervading. All should perform the worship of the Lord in the *Bimba*-form. The knowers of tradition state that *Bimba*-form is same as the *Prājña*-form (of the Lord residing in the heart). It is three–fold : *Prādeśa, Mūleśa* and *Agreśa*. Some are fit to worship *Prādeśa* form residing (pervading) in the heart. Some worship *Mūleśa* (form) which is of the size of the tip of a thumb residing at the bottom of the pericarp of the (lotus-like) heart. Some others worship the Lord's *(Agreśa)* form of the size of the thumb residing at the top of the pericarp of the (lotus like) heart.

5. For *Ṛjus*, the period of worship extends hundred Brahma kalpas. Those who are fit for the place of Rudra and Garuḍa, the effort of Liberation goes on for twenty-four Brahma-kalpas. Indra attempts for twenty kalpas Sūrya and others attempt for ten kalpas. The period of worship for the souls fit for Rudra's place is Brahmā's twenty–five years. The period of worship for the souls fit

for the places of Indra's place is four *Manvantaras*. The period of worship for the souls fit for the places of Sūrya and Candra is one *Manvantara*. For the others, parts of *Manvantara* themselves form the periods of worship.

6. The five-fold differences are- (1) the difference between souls and the Lord; (2) mutual differences among souls from one another; (3) the difference between insentient matter and the Lord; (4) mutual difference among insentients; and (5) the difference between souls and the insentients. These five-fold differences are beginningless and eternal and continue even in Liberation.

7. Due to this wealth of means (of Liberation), there arises befittingly direct vision (of the Lord) to souls beginning from Brahmā and ending with human beings. Therein, the best of human beings will have the direct vision of the Lord as of lightning. Gods will have the direct vision of the Lord as a lustrous mass like Sun's orb. Garuḍa and Rudra have the vision as of a reflection. Only (four-faced) Brahmā will have the clear vision of the Lord as characterised by all limbs.

Some of the souls who worship the Lord as all-pervading will have direct vision of the form of the Lord of the size pervading the inside of the Brahmāṇḍa. Those gods who are inferior to Sūrya will have the direct vision of the Lord pervading even outside the Brahmāṇḍa upto the (space of the) five elements. Candra and Sūrya perceive Lord's form pervading upto the *Manas-tattva*. Umā and Sauparṇī perceive (Lord's) form pervading upto *Mahat-tattva*. Rudra and Garuḍa perceive Lord's form pervading upto *Tamoguna*. Sarasvatī perceives (Lord's) form pervading hundred times beyond the three *guṇas*. (Four-faced) Brahmā perceives Lord's form pervading upto the unmanifest ether.

Brahmā secures befitting direct vision (of the Lord) before hundred Brahmakalpas. The souls fit for the places of Rudra and Garuḍa (secure) before fifty Brahmakalpas. Sūrya and others secure direct vision (of the Lord) before ten Brahma-kalpas Others secure direct vision (of the Lord) within one Brahmakalpa itself. The direct vision (of the Lord) is mind-generated In the case of gods and others, the eight-fold superhuman powers like minuteness, generate due to direct vision (of the Lord).

8. But there is no direct vision (of the Lord) for the souls fit for *Tamas* (hell). On the otherhand, the fruition of the hatred (towards the Lord) becomes the means for their going to hells. Those means are (i) greed for worldly objects; (ii) three-fold hatred of preceptors; and (iii) nine-fold hatred of the Lord.

Thus knowledge is dependent upon the Lord.

9. Similarly, 'Ignorance' is also dependent upon the Lord.

Even 'Bondage' of the soul is dependent upon the Lord. The bondages are-Lord's will, nescience, desireful action, subtle body, mind formed with three-fold *guṇas*, gross body and so on.

Thus beginning from the creation (of the world) upto (soul's) bondage - all are dependent upon the Lord.

Chapter VI

MOKṢASVARŪPANIRŪPAṆAM

(Elucidation of nature of Liberation)

1. Now, even Liberation is dependent on the Lord. To explain : After the direct vision of the Lord, there arises supreme devotion. Then (there occurs) the extreme grace (of the Lord). Thereby there occurs liberation from Matter, nescience and others.

It (Liberation) is four-fold : (i) destruction of actions; (ii) going up i. e., merger; (iii) path of the lustre and the like; and (iv) enjoyment.

Destruction of actions means the complete destruction of, after the direct vision of the Lord, all the accumulated demerit or sin and also of all the undesired merit. Destruction means handing over the undesired merit to some friends and handing over the sin to some enemies. The remaining (parts of the sin and undesired merit) get destroyed by their very nature. This is regarding accumulated actions.

But in the case of actions which have begun to yield fruits, they become destroyed only by experiencing (their fruits). (Four-faced) Brahmā possesses merit which yields fruits for hundred Brahmakalpas and he enjoys the rule of Satyaloka and so on. Garuḍa and Śeṣa experience the fruits and merit and demerit for a period of fifty Brahma-kalpas. Indra and Kāma experience the fruits of merit and demerit for a period of twenty Brahma-kalpas. Sūrya, Candra and other gods experience such fruits for ten

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Brahma-kalpas. In the case of others like the best human beings, such experience extends to only one Brahma-kalpa.

2. After experiencing such fruits which have begun to arise, soul departs upwards through *Brahm-nāḍī*. *Suṣumnā-nāḍī* itself is *Brahmanāḍī*. It is existing in the body from the bottom upto the head, straight like a long stick. It has five parts.

Similarly, those who have direct vision (of the Lord) are two-fold : *Pratīkālambanas* and *Apratīkālambanas*. *Pratīkālambanas* are those who secure direct vision within *pratīkas* (symbols) like the body and others. And, *Apratīkalambanas* are those who secure direct vision outside the body and the like. Some *Apratīkālambanas*, excluding gods, depart above through the middle of the *Suṣumnā-nāḍī*.

At that time, the tip of the heart shines. The soul departs as thereby the path becomes illumined Then he departs above due to Prājña (form of the Lord). Then god Vāyu moves in front of the Lord. Then there happens departure through the path of lustre and the like. In all the worlds throughout, the soul receives worship. Then gradually the soul reaches Vaikuṇṭha. There he secures the Lord designated as Turīya.

In the case of *Pratīkālambanas*, at that moment, there arises necessarily the remembrance of the Lord. They depart (to higher regions) through a *nāḍī* existing by the side of the *Suṣumnānāḍī* due to the path being illumined by Lord's lustre. They reach Arcirādi-loka. Gradually (they reach) Vāyuloka. After reaching Vāyuloka, god Vāyu himself takes them to Brahma-loka. And he (Brahmā) takes them to Vaikuṇṭha after the destruction of his body.

In the case of *Ekaguṇopāsakas*, they do not depart from the body after securing direct vision. But due to

body becoming whitish, it becomes swollen. Then gradually the body perishes. They live in Bhūloka and other worlds. All get instruction from four-faced Brahmā in the Satyaloka. They perceive necessarily Lord Vāsudeva in the Śveta-dvīpa and Siṁśumāra in Dhruva-loka.

In the case of *tamo yogya* souls, they depart from their bodies after the fruition of their hatred (towards the Lord). All of them secure Kali. At the time of destruction of Brahmā's body, the subtle body of Kali becomes destroyed by the blow of Vayu's mace

3. There is the destruction of the subtle bodies of ever-migrating souls. Otherwise they will never experience (pleasure and pain) befitting to their inherent nature. And there will result the futility of their performing various means of Liberation.

Those who reach Janaloka and higher worlds do not return again (to the mortal world).

In the case of gods, there is no departure above and no going through Arcirādi-path. But only for those (gods), who are born as human beings and the like, there happens departure and (going through) the path. But then they do not get Liberation; they get Liberation only after their merger into their superior.

4. Now, the order of the body-merger. There are two paths : Garuḍamārga and Śeṣamārga. Garuḍamārga consists of Garuḍa-Sauparṇī-Indra-Guru-Sūrya and Agni. Śeṣamārga consists of Śeṣa, Vāruṇī, Kāma, Aniruddha, Soma and Varuṇa. Agni merges into Sūrya; Sūrya merges into Guru; Guru merges into Indra; Indra merges into Sauparṇī; and Sauparṇī merges into Garuḍa. Similarly, Varuṇa merges into Soma; Soma merges into Aniruddha; Aniruddha merges into Kāma; Kāma merges into Vāruṇī; and Vāruṇī merges into Śeṣa.

5. In the case of others, some enter the Garuḍa-mārga and some Śeṣamārga. To explain : Bhṛgu and others merge into Dakṣa; Dakṣa merges into Indra; -thus they enter the Garuḍamārga. Gaṇeśa the presiding deity of ether and Dharā, the presiding deity of earth merge into Guru and thus enter the Garuḍamārga. The Karmaja devas and kings Priyavrata and Gaya merge into Svāyambhuva Manu. Svāyambhuva Manu merges into Indra. Marudgaṇas and Jaya and others also merge into Indra. Yama merges into Manu. Nirṛti also merges into Yama. Pitṛs merge into Yama. Agniputras, Ājānajādis and other remaining gods also merge into Agni; thus they enter Garuḍamārga.

Gandharvas merge into Kubera; Kubera merges into Soma; Sanaka and others merge into Kāma; Viṣvaksena merges into Aniruddha; thus they enter Śeṣamārga.

Garuḍa and Śeṣa merge into Sarasvatī; Sarasvatī merges into four-faced Brahmā; four-faced Brahma merges into the Lord through Goddess Lakṣmī.

Umā merges into Rudra; Rudra merges into Bhāratī; Bhāratī merges into Vāyu; and Vāyu merges into Goddess Lakṣmī.

6. Then itself, they will not obtain Liberation. But, after this Brahma-kalpa there starts the next Brahmakalpa and then Vāyu secures Brahmā's place; Bhāratī becomes Sarasvatī. Rudra obtains Śeṣa's place; Umā will become Vāruṇī. Thus after the four viz., Vāyu and others become Brahmā and others, they obtain Liberation.

Thus after the (above mentioned) merger, among the souls who have entered the body of four-faced Brahmā to those who are fit for the destruction of their subtle bodies in this Brahma-kalpa, there happens the destruction of their subtle bodies when they bathe in river Virajā together

with Brahmā. River Virajā exists in between Primordial matter and unmanifest ether; it is of the form of Lakṣmī. The subtle body consists of subtle ten organs, subtle five vital airs, and subtle mind. Together it consists of sixteen aspects. Its destruction means the destruction of its contact with the soul. Some opine that it gets natural destruction.

At the time of world-dissolution, all souls enter Lord's stomach. Then there is no experience. But when again there happens world-creation, there begins experience.

7. The liberated souls befitting to their enjoyment are four-fold : Having enjoyment of (1) *Sālokya*, (2) *Sāmīpya*, (3) *Sārūpya* and (4) *Sāyujya*.

(1) *(Sālokya-)* Some enjoy to their full contentment residing anywhere in Lord's world. (2) *(Śamīpya-)* Some enjoy to their full contentment being in Lord's vicinity (3) *(Sārūpya-)* Some bear four arms and conch, disc and other weapons and enjoy to their full contentment. (4) *(Sāyujya)* Some enjoy to their full contentment having entered Lord's body.

Similarly, some reside in the milk - ocean. Some reside in Aśvattha-forests. Some reside in nectar-oceans called Ara and Ṇya. Some reside in outer gardens. There are many trees. Therein every branch showers sweet cakes, sweet soups and heaps of flesh. Here and there, the liberated souls enjoy the eatables of their choice. Some enjoy women. Some drive horses, elephants and the like. Some wear divine ornaments and enjoy water-sport in the company of women. They enjoy in variegated houses and mansions built with crystals, Indranila-pearls and the like. Some praise the Lord by reciting *Ṛk* and other Vedas. Some, due to the exuberance of joy, utter words like *'Hāvu' 'Hāvu'*. Some due to the influence of previous practice perform sacrifice and the like. Some

remember from birth to death and obtain pleasure. Some perceive their ancestors only out of their desire. Some wander in all the worlds. Some sport having taken bodies formed by pure *Sattva*. Some sing Lord's qualities and deeds Some dance Some play on musical instruments.

All are graded. They enjoy without any envy, jealousy and other vices.

The liberated souls obtain excessive joy due to the influence of performing good deeds, worship and others after securing direct vision. Otherwise that performance will become fruitless. Rudra and others also perform. To explain : Rudra performed penance for ten kalpas in the Lavaṇa-samudra. Indra (as a part of penance) drank smoke for one crore years. Sūrya performed penance for ten thousand years hanging his head downwards. Yama lying in the sky drank (Sun's) rays for one thousand years. Thereby, (they all obtained) excessive joy.

Just as a goldsmith gives shape to gold, the Lord creates great and more auspicious bodies for the liberated souls so that they can enjoy pleasures by their sheer will.

All things existing in Vaikuṇṭha and other regions have the form of Lakṣmî and others.

8. Even in the case of liberated Brahmā and others, they do not have the function of world's creation and the like. But, they necessarily have the control over their inferiors. The liberated do not return to this worldly life.

The Lord lies down on the couch named Nimita of the form of Lakṣmī, enjoying all the pleasures and being praised by liberated Brahmā and others. There, Goddess Mahālakṣmī singing benevolent deeds of the Lord worships Him with manifold prosperities.

Thus all is quite auspicious.

Those souls, from gods to human beings, who befitting to their capacity repeatedly remember in their mind and utter through their speech, the sense of the *Brahmasūtra-bhāṣya* composed by Śrī Ānandatīrtha, obtain this Liberation eternally through Lord Mukunda's grace.

Learned Padmanabha, the pupil of revered Raghunāthācārya has comopsed this *Padārthasāra*. Let the scholars bless him.

Notes

Chapter I

Please add the translation of the *maṅgalaślokа :*

"I bow down to Viṣṇu, Lord of Lakṣmī and also to all preceptors beginning from the omniscient (Śrī Madhvācārya) and compose this perfect compilation of categories according to scriptures.

"Metaphysics is the science of reality and the metaphysics of any system of Philosophy draws its inspiration from its epistemology. The universe presented to us through our faculties of knowing, consists of real things existing in diverse patterns or modes. These autonomous units or modes of existence, or things are called padarthas or categories. The padarthas are so many different monads or units of reality. A padartha is defined as an entity having the characteristic of being perceived in true knowledge— ('prameyatvam padarthasya lakshanam'). The multifarious things of existence exist in the form of substances (dravyas) like gold and clay, organisms like human beings and insects, qualities like colour and shape, actions like walking, running and the like. Since they are all perceived in true knowledge in our daily experience they are all entitled to be called padartha. The padarthas are enumerated differently in the different systems of Indian Philosophy. According to the Jaina system the categories are seven— Jeeva, A jeeva, Asrava, Samvara, Nirjara, Bandha and Moksha. The Nyaya - vaisesika school enumerates the padartha or categories as seven in number viz., dravya (substance), guna (quality), karma (action), samanya (universal), samavaya (necessary rela-

tion), visesa (individuality) and abhava (negation). According to Sri Madhwacharya the padarthas are ten in number. Sri Madhwacharya accepts some categories mentioned by other schools, rejects some and postulates some not mentioned by other schools, all on the basis of experience and as corollaries to his epistemological position. The enumeration of the categories according to the system of Sri Madhwacharya is undertaken in the Madhwasiddhantasara of Padmanabhasuri"— B.A. Krishnaswamy Rao. *Outlines of the Philosophy of Sri Madhwacharya*, Bangalore, 1978, pp. 113-4.

The name *'Padārtha - saṅgraha'* is meaningful. The work elucidates all the categories accepted by the Dvaita Vedānta propounded by Śrī Madhvācārya. A 'category' is that which is cognised by valid means of knowledge.

4. Padmanābhasūri in his commentary has given the definition of *Karma* (action) as *'sākṣāt paramparayā vā puṇyapāpakāraṇam'*; it means that, action yields fruits in the form of unseen merit or demerit. Enjoined and prohibited actions are those which are respectively enjoined and prohibited by scriptures which guide us towards obtaining Lord's grace leading to Liberation.

Padmanābhasūri adds, in his com. that desireful action is that which is done with a desire to secure some worldly fruit and desireless action is that which is done for the sake of obtaining Lord's grace, offending superiors, falls under prohibited actions

6. Read : "Madhva's conception of *Viśeṣa* goes a long way in solving an important problem in metaphysics viz., the relation between substance and its attributes. Incidentally, it shows that Madhva is a true philosopher who seeks to examine such problems of philosophy afresh in all keenness and formulates new theories where necessary to explain them satisfactorily instead of brushing

them aside as illusory or beyond explanation. He is a Realist of the first rank and tries to solve the riddle of a real world in as realistic a manner as possible with new concepts wherever necessary.

"Madhva holds that *viśeṣas* are infinite in number. There is no reason to suppose that an object embodies only one *viśeṣa*. In that case, it would not be possible to state many attributes of one and the same thing.

In our day-to-day affairs we notice more than one attribute as described of the same person; e.g., the proposition 'Fair and stout man is walking' means to state three qualities viz, fairness, stoutness and walking of the same person. If only one *viśeṣa* without any manifold forms is to be embodied by the person, how are we to maintain three qualities at the same time..... An object can be described in many ways and so many are the *viśeṣas*. These *Viśeṣas* exist by themselves, form an identity-in-difference without giving room for any *anavasthā* or vicious regress *Viśeṣa* is self-explanatory and does not need any other concept to explain the inter-relation between *viśeṣa* and a *viśeṣin*, and between one *viśeṣa* and another. *viśeṣa* is in other words, *Svanirvāhaka*." -Dr. D. N. Shanbhag, *Some Problems in Dvaita Philosophy in their Dialectical Setting*. Shri Rama Prakashana, Dharwad, 1982, pp. 134-5.

Bādarāyaṇa has refuted *samavāya* in the *Brahmasūtra* '*Samavāyābhyupagamācca sāmyād anavasthiteḥ*' (II.12.13).

8. *Hasta* is a measure of length from the elbow to the tip of the middle finger (equal to about 18 inches). *Vitasti* is to measure of length equal to twelve *aṅgulas*. *Aṅgula* is a measure equal to eight barley-corns, joined side by side in breadth.

It is common experience that an object (like piece of cloth, sky etc.) have parts which are called *aṁśas*. Hence,

the object possessing parts should be called '*aṁśin*'. A piece of cloth can be torn to pieces each measuring a *hasta* or a *vitasti* or an *aṅgula*. These pieces are *aṁśas* and the piece of cloth possessing these *aṁśas* is '*aṁśin*'. So too, the sky has parts; hence it is stated "A bird is flying here (in this part of the sky) and there is no bird flying there (in that part of the sky)."

11. Every entity or object is unique and individual. No two entities are same. They may be similar. They may resemble. The resemblances differ from individual to individual even in the case of twins. E. g., in twins named A and B, A's resemblance exists in B and B's resemblance exists in A. These two resemblances are not one and the same.

12. Posterior non-existence arises when the object is destroyed, which is possible only after its origin.

Anyonyābhāva or mutual non-existence itself is *bheda* or difference It is the very nature of an object. All objects are different from one another.

In the case of *atyantābhāva* or absolute non-existence, one must note that Dvaita Vedānta believes that absolutely non-existent entities like 'hare's horn, are objects of our cognition. It is common experience that one *does* get some knowledge when one hears 'hare's horn' uttered by others.

Yathāyatham - 'depending upon the particular occasion.' It means, if *ghaṭābhāva* refers to prior to its origin, it is *prāgabhāva;* if it refers to after its origin it is *pradhvaṁsābhāva;* if it refers in relation to a *paṭa* it is *anyonyābhāva.*

16 Regarding *upāsakas* read : "In meditating on Brahman the devotee may concentrate on one or more attributes of Divinity according to his capacity. The highest number of attributes open to human comprehension is four, though the scriptures posit an infinite number

of attributes of the Supreme Being. (Human, souls that cannot concentrate on more than one attribute, are termed "Tṛṇa-Jivas" by Madhva. The range of attributes upon which superhuman souls like the gods and the Ṛṣis can meditate is much wider and only the four-faced Brahmā can meditate on most of them" –Dr. B. N. K Sharma, *Philosophy of Śrī Madhvacārya*, Motilal Banarasidass, Delhi, 1991. pp. 412-3

17. The *avyākṛtākāsa* can be translated as 'changeless ether' or 'Space'. Read : "Space is Avyakritakasa. Since it undergoes no change either during creation or during dissolution it is called Avyakrita (what is not transformed). Space or Avyakritakasa is single, eternal and self-supporting (swagata). That space is swagata i.e , self supporting will be seen from the fact that we say 'here is space'. In saying so we regard 'here' (space) as the support for space. In fact Sri Madhwacharya says that the three entities Iswara, space and time are each self-supporting (swagata) - 'Iso desascha kalascha swagata eva sarvada' (AV. p. 28)- but the self-supporting attribute of space and time are dependent on His will. He has willed that they be self-supporting and so they are self-supporting Space has parts in the sense of having direction. If such an attribute or part like direction did not exist in space we could not move our hands avoiding obstacles. When we avoid obstacles and move our hands we are conscious of direction in space. Space as has already been explained is directly perceived by sakshi. In all pieces of knowledge the spatial element is always present. The srutis speak of as 'Anadirvaayam akasah'— 'this akasa is beginningless' and 'Atmanah akasah sambhutah'— 'akasa was born from Atman'. The same entity cannot be said to be beginningless and to be born. Hence two kinds of akasa are to be admitted viz., avyakritakasa or space which is beginningless and bhutakasa which is an element among the well known five elements. The space

called avyakritakasa is called dik by the tarkikas. The word akasa means that which provides space or room. The fact that we move our hands in darkness points to our perception of space by our Sakshi. The bhutakasa is known from scriptures'' --B A. Krishnaswamy Rao, *Outlines of the Philosophy of Sri Madhwacharya,* Bangalore, 1978, pp. 116-7.

(12) The *avyākṛta-ākāsa* is a special kind of space which is posited in the Mādhva system. .....Together with space, time would make up the two ideas of the older physics of space and time" — R. A. Kashyap and R. Purnaiya, *An Introduction to Madhva Ontology.* Tattva Viveka Publications, Bangalore, 1973, pp. 45-6.

23 The five-fold mind is- (i) *manas-* This is *sankalpa-vikalpātmaka.* That is, resolving "I will do it". and doubting "whether it will happen thus or otherwise"; (ii) *buddhi-* It is *niścaya-rūpa.* That is, determining "It will be thus only," (iii) *ahamkāra*— It is *asvarūpe svarūpa-mati.* That is, cognising an entity wrongly; identifying the body &c with the soul, when in fact the soul is quite distinct from all else; (iv) *citta*— It is *smaraṇahetu* or cause of memory; (v) *cetana* It is *cetaso vyāpti.* That is, the faculty due to which many objects are cognised simultaneously.

24. *Sākṣin-* "*Sākṣin* is given the highest place in the Dvaita epistemology. Even to prove the validity of *pramāṇas, Sākṣin* is essential. Without *Sākṣin* it would not be possible to prove the essential validity of any *pramāṇa* on which depends the validity of all knowledge...... The Dvaita philosophers hold that there is no necessity of any further test for *Sākṣin.* This will be clear from the nature of objects of *Sākṣi-pratyakṣa*: These are : the nature of the soul, its attributes, *avidyā,* the mind and its modes, all knowledge of pleasure-pain etc., and such other supersensuous objects like time, space and so on. These experiences are regarded by Madhva as immediate

experiences and not as inferential judgements as in other systems of thought like the Nyāya - Vaiśeṣika, Let us consider the following experience : " *Etāvantaṁ kālaṁ sukhamahamasvāpsaṁ* " i. e., "I slept happily for this much time." Here, there is the experience of happiness and also a cognition of time. In the state of deep-sleep wherein this was experienced, there is no activity of the mind which is completely at rest. So we have to attribute this experience of time and bliss to the instrumentality of a special sense-organ that is active even during *suṣupti* and which co-ordinates the in most experiences of the self. And this spiritual sense-organ of the self is called *Sākṣin* in Dvaita philosophy" —Dr. D. N. Shanbhag. *op cit.*, pp. 67–71.

27. The *prāṇa, apāna, vvāna, udāna* and *samāna* are the well known *pañcaprāṇas* or five vital airs in a body.

32. (i) *Moha* is *mithyājñāna* or wrong knowledge; (ii) *Mahāmoha* is *mithyājñāna āgr. ha* or insistence in wrong knowledge; (iii) *Tāmısra* is *krodha* or anger; (iv) *Andhatāmisrā* is *maraṇa* or death; and (v) *Tamas* is *ajñāna* or ignorance.

Read : "Avidya : Avidya is cosmic ignorance. Cosmic ignorance which is beginningless and which resides in the embodied souls in the subtle form is created in the gross form and it is of five kinds viz., moha, mahamoha, tamisra, andhatamisra and tamas. It is again of four kinds viz., jivacchadika, paramacchadika, shaivala and maya. The material cause of avidya is the tamas present in the five elements. The avidya contemplated here is not absence of knowledge but is of a positive character because it can produce effects. Avidya or ajnana is of two types referred to as bhavarupa and abhavarupa . .. .. The obstruction to knowledge is called bhavarupa avidya. The bhavarupa avıdya which obstructs the complete knowledge of self is called jivacchadika and which obstructs

the knowledge of Brahman is called paramacchadika. Shaivala is the bhavarupa avidya which blinds the jiva to the truth of the na ure of things and produces longings and desires. Maya is the bhavarupa avidya by means of which a magician can show us objects which in fact do not exist. The different kinds of avidya reside in the jivas only." —B A. Krishnaswamy Rao, *op. cit.*, pp. 121-2.

35 One of the major assertions of Śrī Madhvācārya is that dreams are real, and that their material cause is *vāsanās* or mental impressions It is well known that dreams are the outcome of the past impressions stored in the mind by the agency of the Lord. Dreams are *vāsanā-janita*, have their own perceiver and are real.

37. *Pratibimba* is an important category. In Dvaita philosophy, the relation between the Lord and the embodied soul is termed as *Bimba pratibimbabhāvan*. This discovery of Śrii Madhvācārya is one of his major contributions to World Philsophy in general and to Indian Philosophy in particular. It is reasonably accepted that Lord alone is *svatantratattva* which implies that He alone is independent in all states and in all times, whereas everything else is eternally dependent upon Him in all aspects and functions. It further implies that even the embodied souls are completely dependent upon Him. Further, the *Brahma-guṇas* or qualities similar to those possessed by the Lord Moreover, the souls are as eternal as the Lord. All these implications are covered by the *Bimba pratibimba bhāva* or the relation of the original and the reflection The reflection is dependent on the original; it possesses some qualities similar to those possessed by the original; and it lasts as long as the original lasts.

"Guna is a quality or an attribute; Guna is an attribute inherent in a substance but cognisable as different from it. Gunas are numberless like form, taste, smell, touch, number, size. division, heavy, light and so on. In general, all gunas are of two types viz., eternal, and non-eternal. The eternal gunas or attributes pertain to God and the non-eternal to other beings sentient or non-sentient. God has forms of infinite colours. Krishna being dark, Vamana being white, Parasurama being of the colour of a burning cinder, Hayagriva being of the colour of the moon, Kapila like the Sun and so on. Prakriti and gunatrayas have white, blue and red colours. Mahattatwa has the colour of gold. Taste is of several kinds like sweet, bitter, pungent and sour. Size is of three kinds, big, medium and small. Happiness, misery, desire, hatred, light, love or affection, bhakti or devotion, courage, beauty, generosity, knowledge and the like are among the numberless gunas." –B. A. Krishnaswamy Rao, *op. cit.*, pp. 123-4.

1. The eternal quality should be understood as co-terminus with the substance and the non-eternal is not so. The *Udbhūta* or manifest colour is perceivable. But the *anudbhūta* or non-manifest is not so.

4. The poison is hot; hence it burns. The *aparokṣa-jñāna* is hot; consequently, it burns to ashes all obstacles leading to Liberation. This has been elucidated in Chapters V & VI.

5. The *apekṣā-buddhi* is the faculty which helps to arrange methodically. When two or more entities are

enumerated there is their arrangement as 'this is one', 'this is one' and 'thus together there are two'. Due to this enumerative faculty or intellect, there arises the idea of 'two-ness', 'three-ness' and so on.

6. The eight-fold superhuman powers are also called as *aṣṭa-siddhis*. They are stated in a verse :

Aṇimā laghimā prāptiḥ prākāmyaṁ mahimā tathā ।
Īśitvaṁ ca vaśitvaṁ ca tathā kāmāvasāyitā ॥

The eight-fold powers are (i) *aṇimā*- making oneself infinitely small; (ii) *laghimā* - making oneself excessively light; (iii) *prāptiḥ*- obtaining anything desired; (iv) *prākāmyaṁ*- irresistible will; (v) *mahimā*- increasing in bulk at will; (vi) *īśitvaṁ*- supreme dominion; (vii) *vaśitvaṁ*- bringing under control; (viii) *kāmāvasāyitā*- suppression of desires.

7. The conjunction among speech sounds is also eternal.

The contact between the post and the bird arises because of the movement of the bird. So too, the contact between two wrestlers arises because of the movement of either of the two.

11. Some enumerate *garimā* (making oneself heavy at will as one of the eight super-human powers, and drop *kāmāvasāyitā* :

Aṇimā mahimā caiva garimā laghimā tathā ।
Prāptiḥ prākāmyamīśitvaṁ vaśitvaṁ cāṣṭasiddhayaḥ ॥

14. Regarding *pṛthaktva* and *anyonyābhāva* read : "*Pṛthaktva* (separateness) is not materially different from difference which, according to Naiyāyikas, is *anyonyābhāva* or reciprocal negation— a species of non-existence". (p. 14)………… "The distinct position which separateness (*pṛthaktva*) occupies in the list of qualities recognised by the Vaiśeṣikas is dependent chiefly upon the view that the

experience embodied in the proposition 'A jar stands out separate from a cloth' (*ghaṭaḥ pāṭāt pṛthak*) should be distinguished from the experience embodied in the proposition 'A jar is *not* a cloth' (*ghaṭaḥ paṭo na*) and that the former should be interpreted as an affirmative proposition referring to the positive entity called *pṛthaktva* and the latter as a negative proposition referring to the negative category of reciprocal non-existence called *anyonyābhāva*. Though the older Naiyāyikas support this view, some of the Naiyāyikas like Raghunātha Śiromani shrewdly see that this way of differentiating *pṛthaktva* from *anyonyābhāva* would only amount to the recognition of some useless distinction without any real difference and they discard *pṛthaktva* along with similar useless qualities like remoteness and distance, which are merely temporal and spatial relations involving a larger or smaller number of intervening contacts'' (pp. 96-97) —S. Kuppuswami Sastri, *A Primer of Indian Logic.*, Kuppuswami Sastri Research Institute, Mylapore, Madras, 1961, Part III.

15. The *manaḥ prāvaṇya* connotes the mental attachment towards the Lord also, called as *Bhakti* or devotion, which leads to Liberation (Chapter V).

16. The *Bhāgavata* states :

नभसोऽथ विकुर्वाणादभूत्स्पर्शगुणोऽनिलः ।
परान्वयाच्छब्दवांश्च प्राण ओजः सहो बलम् ॥
वायोरपि विकुर्वाणात्कालकर्मस्वभावतः ।
उदपद्यत तेजो वै रूपवत्स्पर्शशब्दवत् ॥
तेजसस्तु विकुर्वाणादासीदम्भो रसात्मकम् ।
रूपवत्स्पर्शवच्चाम्भो घोषवच्च परान्वयात् ॥
विशेषस्तु विकुर्वाणादम्भसो गन्धवानभूत् ।
परान्वयाद्रसस्पर्शशब्दरूपगुणान्वितः ॥ (II. v. 26-29).

Here it is stated that *parānvayāt* (having inherited the characteristics of its cause), the wind possesses besides the quality of touch the quality of sound also which is

the quality of its cause viz., *nabhas* or ether. Similarly, the *tejas* or lustre, besides possessing its quality of colour, possesses due to *parānvaya* the qualities of sound (ether) and touch (wind). The water caused by the lustre possesses the qualities of taste, colour, touch and sound. And the earth caused by water possesses all the five qualities of smell, taste, colour, touch and sound.

It is experienced that sound is possessed by material objects. Hence we say 'This is the sound of a drum', 'This is the sound of a conch' and so on.

17. The liberated souls also have no recollection. Because, the recollection is caused by *saṁskāra* or mental impressions of the past and the liberated souls do not possess such a mind. They have only experience. It is also specified further under *saṁskāra* (25).

Regarding *haṭhākhya yogvatā* which is uniquely noteworthy in Dvaita philosophy, read : Śrī Madhvācarya's *Mahābhārata-tātparya-nirṇaya (Adhyāya,* XXII).

स्वभावाख्या योग्यता या हठाख्या यानादिसिद्धा सर्वजीवेषु नित्या। सा कारण प्रथमं तु, द्वितीयमनादिकर्मैव, तथा तृतीयः॥ जीवप्रयत्नः पौरुषाख्यः तदेतत् त्रयं विष्णोर्वशगं सर्वदेव। न कस्यचिन्न वशे वासुदेवः परात्परः परमोऽसौ स्वतन्त्रः॥ हठश्चासौ तारतम्यस्थितो हि ब्रह्माणमारभ्य कलिश्च यावत्। हठाच्च कर्माणि भवन्ति कर्मजो यत्नो यतो हठकर्मप्रयोक्ता॥ विना यत्नं न हठो नापि कर्म फलप्रदो वासुदेवोऽखिलस्य। स्वातन्त्र्यशक्तेर्विनियामको हि तथाप्येतान्सोऽप्यपेक्ष्यैव युञ्जेत्॥ एतानपेक्ष्यैव फलं ददानीत्यस्यैव संकल्प इति स्वतन्त्रता। नास्यापगच्छेत्स हि सर्वशक्तिः नाशक्तता क्वचिदस्य प्रभुत्वात्॥ (84-88).

Here the three factors which are responsible for a soul's actions are elaborated together with the role played by the Lord. The three factors are : (1) Inherent nature called *haṭha* which is eternally present in every soul; (2) the soul's previous actions which are also beginningless due to soul being beginningless; (3) individual effort of the soul which is called *pauruṣa*. All the three are not independent causes of the soul's present actions, but are under the control of Lord Viṣṇu. He alone is Supreme

and Independent. This *haṭha* or *svarūp yogyatā* is unique to each soul; and hence it differs from one soul to another in a graded way, beginning from Brahmā the foremost of the gods, to Kali the wickedest of the demons. All actions are done by a soul befitting his own unique *haṭha*. Thus *haṭha* is the cause of the *karma* yielding good or bad fruits. The actions in present life are due to *haṭha* and influence of the past deeds. Hence the *puruṣaprayatna* is due to *haṭha* and *pūrvakarma*. All these are fully under the control of Lord Viṣṇu It is His own rule made by Him only, executed by Him only, followed meticulously by Him only that He should bestow fruits according to the *haṭha*, *pūrvakarma* and *puruṣaprayatna* of each and every soul. This proves His absolute independence and all-pervasive control.

32. It appears that *'Gāmbhīryādīni saundaryāntāni'* should read as *'gāmbhīryādīni saubhāgyāntāni'* It means that all the remaining qualities should be known *pūrvavat* or as previous ones are known. That is, each is two-fold as eternal and non-eternal and so on.

The terms *pākaja* and *apākaja* have reference to the well known *'pīlupākavāda'* and *'piṭharapākavāda'*. They are explained : " Colour, taste, smell and touch admit of change in earth through baking *(pāka)*, which is explained by the Naiyāyikas as amounting to contact of a special kind with fire *(vijātīya-tejassaṁyoga)*. The Vaiśeṣika theorists hold that when a pot is baked or when a mango ripens through heat, the composite products get disintegrated down to the stage of atoms; the qualities of colour, taste, smell and touch in those atoms are destroyed by heat; and a different colour, taste, smell and touch are produced; and then integration takes place, new dyads, triads and other composite products being formed in accordance with the *adṛṣṭas* of the individual souls concerned with such products. This theory of *pāka* is known as *pīlupākavāda* or 'the theory of atoms being burnt'.

The Nyāya theorists, on the other hand, hold that composite products are left intact in *pāka* and are not disintegrated and that their colour and such other qualities are replaced by corresponding qualities of different species. This theory of *pāka* maintained by the Naiyāyikas is known as *piṭharapākavāda* or 'the theory of composite wholes being burnt.'' —S. Kuppuswami Sastri, *op. cit.*, pp. 89-90.

Chapter III

1. It is well known that there are two kinds of *kāraṇas* or causes : (1) *Upādānakāraṇa* or material cause and (2) *Nimittakāraṇa* or instrumental cause. Naiyāyikas believe in three causes, viz., *samavāyi, asamavāyi* and *nimitta.* Herein, the *samavāyi* is the *upādānakāraṇa.* The *asamavāyi* can be brought under either *upādāna (tanturūpa* being the cause of the *paṭarūpa)* or *nimitta (tantusaṁyoga* being the cause of *paṭa).*

In Indian philosophy there are mainly three theories of causation : (1) *Satkāryavāda* of Sāṇkhyas and other like-minded : The *kārya* (effect) is *sat* (existent) even before its production, but not in the form of *kārya,* but in the form of *kāraṇa* (cause). Because, cause itself modifies as effect. (2) *Asatkāryavāda* of Vaiśeṣikas and others : The effect is *asat* (non-existent) before it is produced. (3) *Vivartavāda* of Advaita Vedānta— The cause (rope) itself appears as effect (serpent).

But Śrī Madhvācārya as an objective thinker, propounds his theory of causation as *Sadasat-kāryavāda.* It means : The effect before production is *sat* (existent) in the form of cause and it is also *asat* (non-existent) in the form of effect. Hence it is both *sat* and *asat.* Similarly, after its production it becomes *sat* in the form of effect and *asat* in the form of cause.

The same objective thinking can be seen in discovering both distinction and non–distinction between a cause and effect, a substance and its quality &c.

3. Śrī Madhvācārya defines *pramāṇa* as *yarthārtha (Pramāṇa-lakṣaṇa)*, or 'that which cognises an object as it is.' This definition covers both 'valid knowledge' *(kevala-pramāṇa)* and 'means of valid knowledge' *(Anupramāṇa)*. The *anupramāṇas* are three :

i) *Pratyakṣa* : *Nirdoṣārthendriya-sannikarṣaḥ pratyakṣaṁ*. Perception is the flawless contact of (flawless)sense—organs with (flawless) objects.

ii) *Anumāna* : *Nirdoṣopapattiranumā.*, Flawless reasoning is inference.

iii) *Āgama* · *Nirdoṣah sabdaḥ āgamaḥ*. Flawless word, conveying valid meaning is verbal testimony.

The *sākṣin* has been already explained (I. 24).

The two sentences viz., *"Vyāptijñānam.... na tu pakṣa-dharmatājñān niyamaḥ"* bring out the difference between Nyāya and Dvaita Vedānta systems regarding *Anumāna* or Inference.

Inference stands on four supports :

[In the inference *'Parvato vahnimān dhūmavattvāt yathā mahānasaḥ'* (Mountain has fire as it has smoke as is the case with the kitchen)].

(1) *Pakṣa* (subject) - Mountain; (2) *Sādhya* (proved through inference) - Fire; (3) *Hetu* (Proof) - smoke; (4) *Dṛṣṭānta* (Illustration) - kitchen.

Now, according to the Naiyāyikas, inferential knowledge arises through *parāmarśa* which is defined as *vyāpti-viśiṣṭapakṣadharmatājñāna*. It means that there must be the knowledge of the *(vyāpti* i e.,) *hetu* (smoke) co-existing invariably with the *sādhya* (fire) and also of the *hetu* existing as a quality in the *pakṣa* (mountain). That is, one should have the knowledge of the form of both 'wherever there is smoke, there is fire' and 'this mountain has

smoke'; then only one will have inferential knowledge of the form "this mountain has fire."

But, Dvaita Vedānta differs regarding *pakṣadharmatā-jñāna*. It points out a proposition *"Ūrdhvadeśo vṛṣṭimān adhodeśasthanadīpūrāt"* (The higher region has rains because of the floods in lower regions). Here the *hetu* viz., *adhodeśasthanadīpūra* is not present in the *pakṣa* viz., *ūrdhvadeśa*. Still it is a valid inference. Hence, *pakṣa-dharmatājñāna* cannot be a pre-condition of a valid inference.

4. Generally, *ākāṅkṣā* (expectancy), *yogyatā* (congruity) and *sannidhi* or *āsatti* (proximity) are regarded as the causes of verbal knowledge. But it is pointed out here that *yogyatā-jñāna* is not necessary. *Yogyatā* is defined as *arthābādha* or the sense being not stultifiable. And the example is *'vahninā siñcati'*— 'He sprinkles with fire'. It is impossible to sprinkle with fire, as sprinkling is done with water. So the sense becomes stultified. Similar is the case with absolutely non-existent entities like *śaśa-sṛṅga* or hare's horn.

But Śrī Madhvācaya rightly points out that even the words 'hare's horn' when uttered *do* yield some sense (*Supra*. I. 12).

Naiyāyikas believe that all fires in the world have a generality called 'fireness', which is possessed by both kitchen-fire and mountain-fire. So too, there is 'smoke-ness' possessed by both kitchen-smoke and mountain-smoke. Thus, there is invariable concomitance of the 'smokeness' with the 'fireness'. But it is stated here that there is nothing like generality 'fireness' or 'smokeness'. Because each fire or smoke possesses its own unique 'fireness' or 'smokeness' which are similar to other 'fire-nesses'. And they are not the same as believed by the Naiyāyikas.

It is common experience that the so called *nirvikalpaka* or indeterminate perceptual knowledge is beyond verbal expression. As Jayantabhaṭṭa confesses, *nirvikalpaka* is *śobdollekhavivarjita*. As such there cannot be any indeterminate knowledge because no object can be cognised without being associated with the word signifying it.

6. *Kevalānvayin*- Example : *Ghaṭaḥ abhidheyaḥ prameyatvāt paṭavat*. 'Jar is namable because it is knowable, like a cloth'. In this example, negative concomitance is impossible between *prameyatva* (knowability) and *abhidheyatva* (namability) because all objects are both knowable and namable.

Kevalavyatirekin- Example : *Jīvat - śarīraṁ sātmakam prāṇādimattvāt*. "Living body has a soul because it has *prāṇa* and other vital airs." Here there cannot be an affirmative illustration because all having a soul are included in living bodies. So, only a negative illustration is possible— '*Yat na sātmakaṁ tat na prāṇādimat yathā ghaṭah*'.

Anvayavyatirekin- Example "*Parvato vahnimān dhūmavattvāt*". Here both affirmative and negative illustrations are possible. *Yo yo dhūmavān sa sa vahnimān yathā mahānasaḥ*" "*Yatra na vahniḥ tatra na dhūmaḥ yathā mahāhṛdi*".

Pañcāvayavaniyama : According to Naiyāyikas, *Parārthānumāna* consists of five members of syllogism which one employs when conveying inferential knowledge to others. These five members are : (1) *Pratijñā* (proposition - *Parvato vahnimān)*, (2) *Hetu* (proof- *Dhumāvattvāt)*, (3) *Udāharaṇa* (exemplification- *Yo yo dhūmavān sa sa vahnimān yathā mahānasaḥ)*, (4) *Upanaya* (subsumptive correlation - *Tathā ca ayam*), and (5) *Nigamana* (conclusion– *Tasmāt tathā)*.

It is common experience that all the five members are not absolutely essential while conveying any inferential knowledge. It depends upon the grasping power of the listener.

The authoritative *āgamas* have been named as *sadāgamas* by Śrī Madhvācārya in the beginning of the *Viṣṇutattva-nirṇaya* (VTN) :

ऋगाद्या भारतं चैव पञ्चरात्रमथाखिलम्। मूलरामायणं चैव पुराणं चैतदात्मकम्॥
ये चानुयायिनस्त्वेषां सर्वे ते च सदागमाः। दुरागमास्तदन्ये ये तैर्न ज्ञेयो जनार्दनः॥

The scriptural passages declaring Vedas to be eternal and hence no human compositions are quoted in VTN :

(1) वाचा विरूप नित्यया। (2) नित्ययाऽनित्यया स्तौमि ब्रह्म तत्परमं पदम्। (3) श्रुतिर्वाव नित्या। and others.

The *tātparyaliṅgas*. Śrī Madhvācārya instructs that in interpreting scriptural statements one should not be carried away by the mere wording of the statements. The Mīmāṁsakas who are experts of scriptural exegesis have laid down canons of interpretation to be followed while trying to understand the import of scriptural statements. Śrī Madhvācārya has quoted them in his *bhāṣya* on *Brahmasūtra* "*Tattu samanvayāt*" (I. i. 4). He states;

उक्तं च बृहत्संहितायाम्— "उपक्रमोपसंहारावभ्यासोऽपूर्वता फलम्। अर्थवादोपपत्ती च लिङ्गं तात्पर्यनिर्णये" इति। उपक्रमादितात्पर्यलिङ्गैः सम्यङ् निरूप्यमाणे तदेव शास्त्रगम्यम्॥

Here seven *tātparyaliṅgas* are stated : (1) *upakrama* (commencement); (2) *upasaṁhāra* (conclusion); (3) *abhyāsa* (repetition); (4) *apūrvatā* (novelty); (5) *phalaṁ* (fruitfulness); (6) *arthavāda* (praise or censure); and (7) *upapatti* (logical reasoning). As logical reasoning is involved in all the other six, it must have been dropped by the author here.

9. Regarding *śakti*, one must note that Dvaita Vedānta rightly believes that the meaning of a word is understood

by the activities of elders There cannot be any activity merely by the nature of an object, but it is possible by its syntactical relation with another object. Hence, those who determine the power of a word should accept that the sense of a word is known only as syntactically connected with another object. And there arises the knowledge of the power of the word (yielding the sense) as connected with some other relevant object or sense. Consequently, *ghaṭaṁ ānaya* is a meaningful sentence, whereas *ghaṭaṁ piba* is not.

(1) *Padādhyāhāra* : In the first *Brahmasūtra*— *'Athāto Brahmajijñāsā'* the word *'kartavyā'* is to be supplied (2) In *ghaṭaṁ ca paṭaṁ ca ānaya,* the word *ānaya* should be repeated as *ghaṭaṁ ānaya, paṭam ānaya.* (3) In the statement *'Saindhavaṁ ānaya', saindhava* means salt and horse. Hence salt or horse should be brought depending upon the intention of the speaker.

The first sense of the *vidhi* is 'causing no strong evil'

The *apūrva* is believed by the Mīmāṁsakas as the result of an action which in turn yields the fruit of the action.

12. "Truth or falsity of knowledge :— Now we ask ourselves the question how does truth in true knowledge and falsity in wrong knowledge arise and how truth or falsity of knowledge is grasped . .. Truth or falsity of knowledge may be svatah or paratah. By svatah is meant that truth or falsity arises by the same instrument that produces or comprehends knowledge. By paratah is meant that truth or falsity arises by some other agency.. .. Sri Madhvacarya however says that truth of knowledge is svatah and falsity of knowledge paratah. The instrument which produces true knowledge also is responsible for the truth of knowledge, no other agency being called for, for the purpose. The falsity of knowledge, is however, due to defects in the instruments producing knowledge. Similarly,

the sakshi which is the perceiver of knowledge grasps both knowledge and truth of knowledge No other agency is required to grasp the truth of knowledge. In the case of false knowledge the sakshi perceives only knowledge and infers the falsity from the attendant circumstances" — B. A. Krishnaswamy Rao, *op. cit.,* pp. 51–2.

This chapter together with the following two chapters brings out clearly Lord's agency in all dealings in this universe. This can be taken to be an explanation of the second *Brahmasūtra*– "*Janmādyasya vataḥ*". Other commentators hold that *Janmādi* connotes only creation, preservation and destruction. But Śrī Madhvācārya extends it to include control, knowledge, ignorance, bondage and liberation.

2. *Parādhīnaviśeṣāvāpti*-- " *Parādhīnaviśeṣāpti* means the acquiring of a new trait or complexion that depends on (the will of) an "Other" (God) .... The most important point to note in connection with the doctrine of *Parādhīnaviśeṣāvāpti* is that the special kind of change or creation applies to the aspect of the *Viśeṣas (traits) only* that have been assumed by the substance in question *and not to its basic essence or Dharmisvarūpa.* Were it not so, the entire change would have been more directly termed as *Parādhīna – svarūpāntarāpatti*". —Dr. B. N. K. Sharma, *Philosophy of Śrī Madhāvcārya,* Motilal Banarasidass, Delhi, 1991, pp. 227-8.

3. There are fourteen Manus. Svāyambhuva, Svārociṣa, Uttama, Tāpasa, Raivata, Cākṣuṣa, Vaivasvata, (present Manu), Sāvarṇi, Dakṣasāvarṇi, Brahmasāvarṇi, Dharmasāvarṇi, Rudrasāvarṇi, Davasāvarṇi and Indrasāvarṇi. The fourteen Indras are : Yajña, Rocana, Satyajit, Triśikha, Vibhu, Mantradruma, Purandāra (present Indra), Vairocana, Śruta, Śambhu, Vaidhṛta, Ṛtudhāma, Divaspati and Śuci.

4 The ten incarnations are well known : Matsya, Kūrma, Varāha, Narasiṁha, Vāmana, Paraśurāma, Rāma, Kṛṣṇa, Buddha and Kalki

The other incarnations are Vedavyāsa, Yajña, Ṛṣabha and others.

7. There are fourteen *lokas* or worlds or regions seven higher and seven lower :

Ūrdhvalokas- Bhūḥ, Bhuvaḥ, Svaḥ, Mahaḥ, Janaḥ, Tapaḥ and Satyaṁ.

Adholokas- atalaṁ, vitalaṁ, sutalaṁ, talātalaṁ, mahātalaṁ, rasātalaṁ and pātālaṁ,

9. Ṛju-souls are considered to be those who are fit to occupy Brahmā's place.

1. *Śamudamādi* indicates the inclusion of *uparati* (sense of satiation of worldly pleasures). *titikṣā* (tolerating the pairs like pleasure and pain, hot and cold, and others) and such others which prompt one to withdraw from worldly pleasures.

2. The thirty-two characteristics are :

पञ्चदीर्घः पञ्चसूक्ष्मः सप्तरक्त षडुन्नतः ।
त्रिपृथुर्लघुगम्भीरो द्वात्रिंशल्लक्षणास्त्विति ॥

(1) Five long – arms, eyes, cheeks, ears and nose.
(2) Five nice – skin, hair, fingers, nails and finger-joints.
(3) Seven red – palms, soles, eye-ends, palate, tongue, lips and nails.
(4) Six raised – chest, stomach, forehead, arms, hands and face.
(5) Three wide – forehead, waist and chest.
(6) Three short – lower legs, neck and male organ.
(7) Three deep – voice, navel and vitality.

The concept of *tāratamya* has a special place in Dvaita Vedānta. It has been rightly observed : "He (Madhva) has thus brought about a remarkable integration between the supposedly endless Polytheism of the Hindu scriptures (from the Vedas down to the Purāṇas) with the fundamental Monotheism of rational philosophy with the help of the concept of *Tāratamya* in which each of the Devatas has his need of honor without being mistaken for the one superior to him displacing him". —Dr. B. N. K. Sharma *Ibid.* p. 398.

8. Three-fold hatred of preceptors comprises of (1) ignoring the magnitude of their abundant qualities and considering them to be a little; (2) desiring the company of their consorts, and (3) thinking of harming them.

The nine-fold hatred of the Lord are given in the *Mahābhārata tātparya nirṇaya* :

> जीव भेदो निर्गुणत्वमपूर्णगुणता तथा ।
> साम्याधिक्ये तदन्येषा भेदस्तद्गत एव च ॥
> प्रादुर्भावविपर्यासस्तद्भक्तद्वेष एव च ।
> तत्प्रमाणस्य निन्दा च द्वेषा एतेऽखिला मताः ॥ (I. 109-10).

(1) Identifying the Lord with embodied soul : (2) Considering the Lord to be attributeless; (3) Considering Him to be possessing only some attributes; (4) Considering Him to be equal to others; (5) Considering Him to be inferior to others; (6) Believing distinction in His forms; (7) Wrong knowledge regarding His incarnation; (8) Hating His devotees; and (9) Censuring Vedas and other authorities establishing His supremacy.

1. Read : "According to Madhva, Aparokṣajñāna or direct vision of God in His aspect of one's Bimba, opens the door to spiritual redemption. It is the dawn of Mukti and carries with it all the promise and potency of the ineffable and endless bliss or complete self-realisation and God-realization to come. It is the foretaste of the bliss of Mokṣa ..... .

It is natural that close on the heels of Brahmāparokṣa, the shackles of material bondage should begin to fall off, one by one, and that Aparokṣa, should usher in a state of increased blessedness at everyone of its successive stages. Madhva distinguishes four stages of the fruits of Aparokṣa : (1) Karmanāśa, (2) Utkrānti or Laya, (3) Mārga and (4) Bhoga. Laya has reference to the gods, who have no "Utkrānti" as such....... of the three kinds of karma that clog the way and clog the steps of the Jīva from time immemorial. Sañcita or the accumulated load is consumed by the fire of Aparokṣajñāna...... Madhva distinguishes between two kinds of *anārabdha-karma* (karma that has not begun to bear fruit) viz. *iṣṭa* and *aniṣṭa* (the agreeable and the disagreeable). The latter is destroyed and the former is "Credited" to the account of the released in Mokṣa. The *'Prārabdha' alone remains to be worked out*. This is a fixed quantity, the sources of fresh-accumulation having been cut off. Even in regard to Prārabdha karma reductions and concessions are possible (BS iii. 4.16). The Karmas performed by Aparokṣa-jñanins *after* the dawn of Aparokṣa have the effect

of enriching the spiritual bliss in Mokṣa." - Dr. B. N. K. Sharma, *Philosophy of Śrī Madhvācārya*, pp. 439-440.

2. The *Suṣumnā-nāḍī* is considered to be a particular artery of the body lying between the vessels called *iḍā* and *piṅgala*.

About the Book & Editor

Way back in 1961, regarding the *Padārthasangraha*, Dr. B.N.K. Sharma wrote "It is a most useful and reliable reference book......... It deserves to be translated into English and other languages as a proper manual of Mādhva tenents." This was repeated by him in 1981. Till now the work had remained without being translated into English And now it is published with English translation and notes contributed by Dr. Sharma's disciple, Dr. D. N. Shanbhag.

Dr. Shanbhag served the Karnatak University, Dharwad as P. G. Lecturer, Reader, Professor, Head (of the Depts. of Sanskrit, Marathi and Kannada), Dean (Arts Faculty), Member of the Senate, of Academic Council and of Syndicate and retired on 30th Nov. 1993. He is at present working on U. G. C. Major Research Project "Multi-dimensional Contribution of Madhvacharya to Sanskrit Learning" On hearing this news, Dr. Sharma wrote to him "I am overjoyed that the young man I had chosen from Kumta from the great Gouda Sarasvata branch of Mādhva fold has taken his rightful place in the propagation of the Āchārya's Darśana and bring credit to the whole Samaj and the Mādhva world at large. Surely, the Āchārya's grace *is there to carry you forward*. I am indeed very proud of you......

उच्छ्रयस्व महते सौभगाय"

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